

AFGHANISTAN AND ITS LATE AMIR. WITH SOME ACCOUNT OF BALUCHISTAN.

Compiled from Bellew, the *ENCYCLOPÆDIA BRITANICA*, Hunter's
Gazetteer of India, the Autobiography of ABDUR RAHMAN,
Wheeler's *The Amir Abdur Rahman*, *The Statesman's Year Book*, etc.



PRINCE NAZRULLAH, BROTHER OF HAIDER ALI.

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA:
LONDON AND MADRAS.

1883.

Price, 3 Annas.

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Bhobun Chander Bose, P.O.

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Amir Abdur Rahman
Afghanistan and its
Amir.

Lincoln Chander Bose.

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AFGHANS WITH THEIR OLD WEAPONS.

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BALUCHISTAN.

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1st Ed.]

1902.

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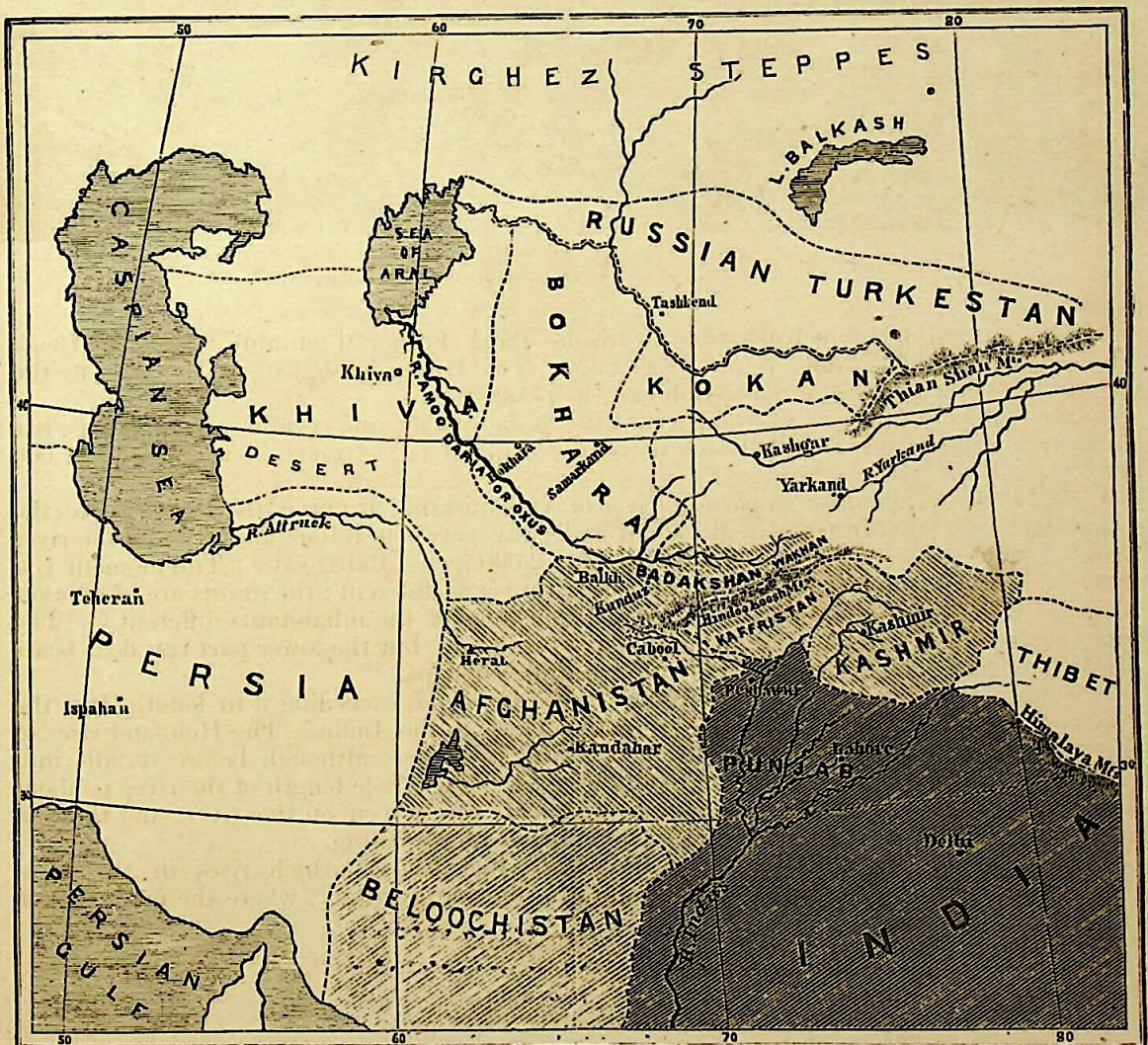
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AFGHANISTAN AND ITS LATE AMIR.

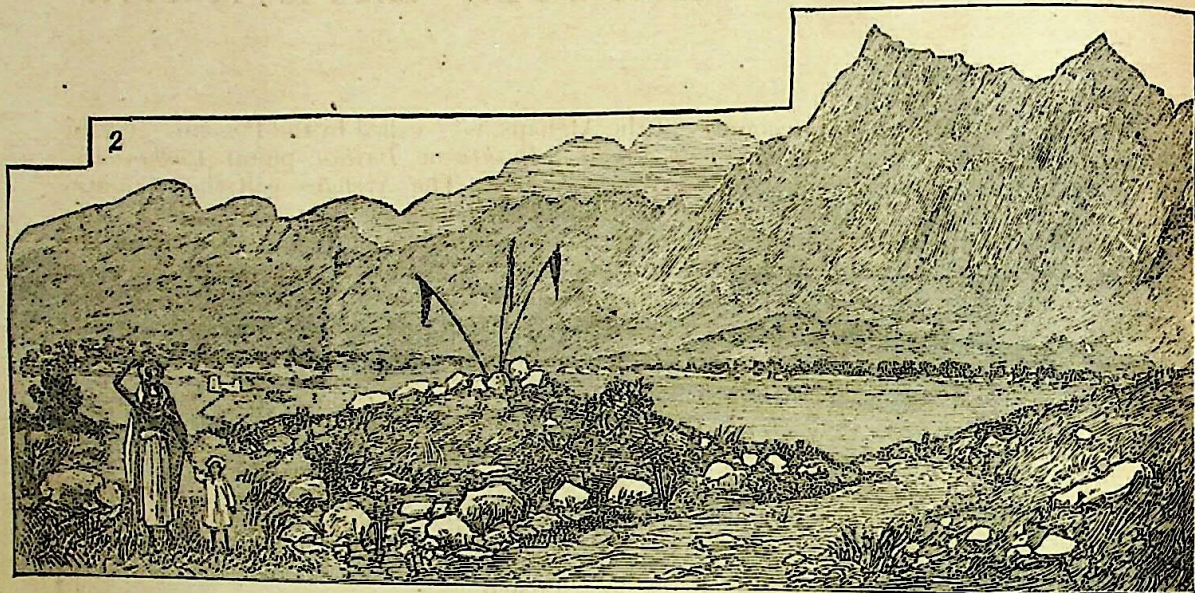
Name.—AFGHANISTAN, the country of the Afghans, is so called by the Persians—not by the people themselves. Their language is called *Pushtu* or *Pustun*, plural *Pushtanneh*. In India this has been changed into *Peitan*, *Pathan*. The Afghans call their country *Wiláyat*. The name *Wiláyat* is applied to them by the people of India.

Boundaries and Extent.—Afghanistan lies to the north-west of India, bounded on the west and south by Persia and Baluchistan, and on the north by the Russian provinces of Central Asia. The boundary between Afghanistan and Russia has been demarcated. The breadth, from north to south, is about 500 miles; the length, from east to west, about 600



miles. The area is estimated at about 250,000 square miles—nearly equal to the Madras and Bombay Presidencies united. The population is estimated at four millions.

Physical Features.—The country consists of an elevated table-land, with mountains intersected in parts by river valleys, while other sections of the country consist of open plains. The Sulaiman Mountains form part of the eastern boundary. The principal peak is called *Takht-i-Sulaiman*, "The Throne of Solomon." It has two summits, respectively, 11,300 and 11,676 feet above sea-level. It is a barren and rugged mountain, the sides consisting of precipitous cliffs. On the north the Hindu-Kush Mountains, a western offshoot from the Himalayas, separate the basin of the Oxus from that of the Kabul river. Western



THE MOUNTAIN TAKHT-I-SULAIMAN. THE THRONE OF SOLOMON.

prolongations of the Hindu-Kush are called Koh-i-Bábá (Father Mountain), Siah-Koh (Black Mountain), and Safed-Koh (White Mountain.) The Hindu-Kush has peaks rising to the height of 23,000 feet. The Safed-Koh rises to 15,600 feet.

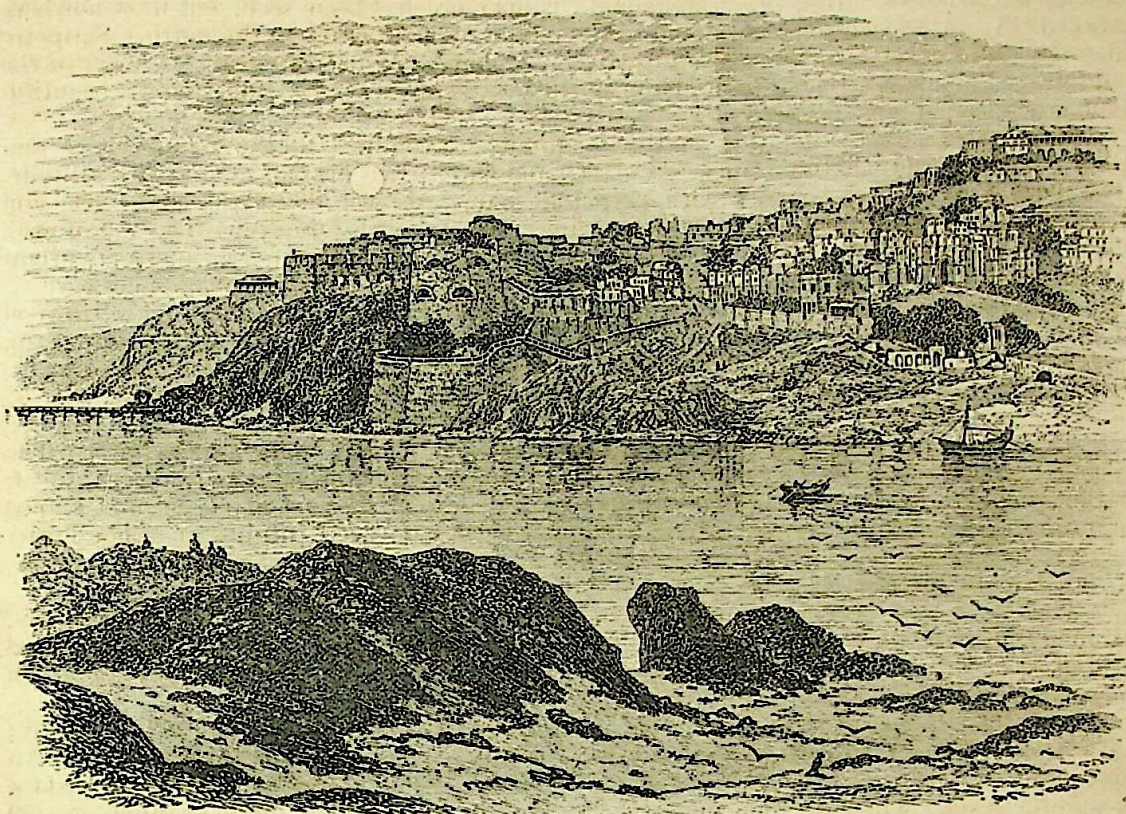
The whole country, excepting parts of the Kabul valley, and certain other portions, has an elevation of more than 4,000 feet above the sea, and large tracts lie upwards of 7,000 feet.*

The *Kabul* is the most important river of Afghanistan. It enters the Indus above the gorge at Attock. Near Gandamak, about half way between Kabul and Attock, the river makes a sudden descent from 5,000 feet to only 2,000 feet. Babar says "The moment you descend, you see quite a different world. The timber is different; the grains are of another sort, the animals are of a different species; the customs of the inhabitants different." The rapid current of the Kabul is unfavourable to navigation; but the lower part can float boats of 50 tons, and is often descended by rafts on inflated skins.

Next to the Kabul river in importance is the *Helmand*, exceeding it in length. It is the only considerable river in its latitude from the Tigris to the Indus. The Helmand rises in the Koh-i-Bábá, and has generally a south-west course, although before it falls into Lake Seistan it flows northward for about 80 miles. The whole length of the river is about 650 miles. The quantity of water varies. Boats are rarely seen on the river, and those in use are very clumsy; inflated skin-rafts are employed for crossing.

Next to the Helmand is the *Hari-rud* (Red River), which rises in the Koh-i-Bábá, but flows westward, past Herat, entering Persian territory, where the main branch is lost in the sands.

* *The Peoples of the World*, Vol. iii. p. 254.



ATTOCK, NEAR WHICH THE KABUL ENTERS THE INDUS.

The greater part of the swamp of Seistan in the south-west is excluded from Afghanistan. There is a shallow lake, about 44 miles in circuit, south of Ghazni, fed chiefly by the Ghazni river. The water of the lake is salt and bitter: fish entering the lake from the Ghazni river sicken and die.

Climate.—From the different elevations, a great variety of climate might be expected. Nearly 400 years ago Babar characterised Afghanistan as a country in which, at one day's journey from Kabul you may find a place where the snow never falls, and at two hours' journey a place where the snow almost never melts. At Kabul, 5780 feet above the sea, the snow lies for two or three months, during which the people seldom leave their houses, and sleep close to stoves. At Ghazni, which is higher (7279 feet), the snow lies longer, and more than once the whole population is said to have been destroyed by snow-storms.

The summer heat is great everywhere in Afghanistan, most of all in the districts bordering on the Indus and in the south. The heat in the south is rendered more trying by frequent dust-storms and fiery winds; whilst the bare rocky ridges that traverse the country, absorbing heat by day and giving it out at night, render the nights of the hot season most oppressive. At Kandahar snow seldom falls on the plains or lower hills; when it does, it melts at once. At Herat, 800 feet lower than Kandahar, the climate is more temperate. At Kabul, the heat of the summer sun is tempered occasionally by breezes from the snow-cloud hills, and the nights are usually cool.

During summer the universal custom is to sleep on the house top.

The monsoon, which deluges Indus with rain, has scarcely any effect on Afghanistan farther west than the Sulaiman range; the rainfall in winter being slight, and in summer of rare occurrence.

PRODUCTIONS.

Minerals.—Afghanistan is believed to be rich in minerals, but few are wrought. A small quantity of gold is taken from the rivers in some districts. Formerly there were

famous silver mines. Iron ore is abundant; copper ore has been seen, but it is nowhere worked. Lead and sulphur are found in the mountainous country in the north. Saltpetre abounds in the soil over all the south-west of Afghanistan, and often affects water in the subterranean canals. Badakshan, in the north-east, is noted for its rubies, and a beautiful blue stone, called lapis lazuli.

Vegetables.—The vegetation in the mountains is confined to the main ranges and their offshoots; elsewhere the rocks are naked and bare. It is also affected by the altitude. The loftiest peaks are covered with perpetual snow. Lower down there are ferns and mosses. Below them there are shrubs, giving place to pines, the yew, the walnut &c., growing under their shade are the rose, honeysuckle, gooseberry, &c., and a luxuriant herbage. Lower again and down to 3000 feet, we have wild olives, acacias, mimosas, &c.

Scattered over the dreary plains are the camel-thorn, food for camels; rue and wormwood used as domestic medicines. One of the most valuable uncultivated products is a gum-resin, called *assafetida*, which is largely exported to India, where it is much used as a condiment. In the highlands of Kabul the edible rhubarb grows wild in the mountains. It is largely consumed, both raw and cooked. Walnuts and other nuts are exported.

In most parts of the country there are two harvests a year, as generally in India. The spring crop is sown in the end of autumn and reaped in summer. It consists of wheat, barley, and a variety of lentils. The autumn crop is sown at the end of spring and reaped in autumn. It consists of rice, varieties of millet, maize, tobacco, turnips, &c. The loftier regions have but one harvest. Wheat is the staple food over a great part of the country. Rice is largely distributed. In the eastern mountainous country *bajra* is the chief crop.

The fruit crops are very important. All European fruits are produced profusely, in many varieties, and of excellent quality. Fresh or preserved, they form a principal food of a large class of the people, and the dry fruit is largely exported. Grapes are grown very extensively.

Open canals are usual in the Kabul valley and in eastern Afghanistan generally; but over all the western parts of the country much use is made of underground canals. An aqueduct uniting the waters of several springs, conducts their combined volume to the surface at a lower level. There is thus much less evaporation. Some of these channels are 30 miles in length. Cotton is grown to a limited extent for home use. Tobacco is very generally grown in all parts of the country, that raised at Kandahar, is highly esteemed, and is an article of export. The Indian hemp plant is cultivated to some extent in the vicinity of large towns for the sake of its resinous secretion, called *charras*, which is used for purposes of intoxication. In some districts the castor-oil plant is extensively cultivated for its oil, which, with that procured from mustard and sesame seeds, is largely used as lamp-oil throughout the country. But the two latter oils are also used for culinary purposes and as medicaments.

Animals.—The principal beasts of prey are the leopard, wolf, and hyæna. A favourite feat of the boldest of the young men of southern Afghanistan is to enter the hyæna's den, single-handed, muffle, and tie him. Bears are found in the mountains. Horses are largely exported into India, but for the most part come from the countries on the west of Afghanistan. Of late years, however, large numbers have been bred in Afghanistan expressly for the Indian market, and the quality is improving owing to care and judicious breeding. Besides these there is a short, stout-limbed and hardy animal, mostly used as a beast of burden. This animal and the camel are the chief means of transport throughout Afghanistan, and their numbers may be imagined, when it is considered that the country possesses neither navigable rivers, nor roads on which vehicles can travel. Indeed, their immense numbers can only be properly appreciated after a due consideration of the transport trade of the country with neighbouring territories—the Punjab and Sind in the east and south, Persia in the west, and Bokhara and Turkistan in the north—besides the transit of merchandise within the limit of the country itself. During the year 1901, by the Gumal Pass alone 30,000 camels entered India.

Some of the cows yield a large quantity of milk. Dairy produce is important in Afghanistan diet, especially the pressed and dried curd, called *krút*. All the sheep of Afghanistan are of the fat-tailed variety. One bears a brown fleece, the other a white fleece. Most of the sheep have brown coloured wool. From the skins of these sheep are made the sheep-skin coats, so common a dress of all classes of the people. The wool of the white-fleeced sheep forms one of the principal exports. The late Amir imported sheep from

Europe to improve the quality of the wool. Flocks of sheep are the main wealth of the wandering population, and mutton is the chief animal food of the nation. In autumn large numbers of sheep are slaughtered. Their carcasses are cut up, rubbed with salt, and dried in the sun. The same is done with beef and camel's flesh.

The goats, generally black, or party-coloured, seem to be a degenerate variety of the shawl goat.

The climate is found to be favourable to dog breeding. There are sheep dogs, pointers, greyhounds, and other sporting dogs, used to turn up quail and partridge for the hawk.

The wild ass, called from its colour the white ass, is found in the western deserts.

Fish are not very abundant nor varied in species. Reptiles are very common, and among them are snakes of several species, some of which are described as very venomous. The scorpions are of a black colour, and of enormous size, and are said to be as venomous as the snakes.

Manufactures.—These are not important. Silk is produced in some parts and chiefly consumed in domestic manufactures, though the best qualities are carried to the Punjab and Bombay. Excellent carpets—soft, brilliant, and durable in colour—were made at Herát, and usually sold as Indian or Persian. This has been checked, but a well-known pattern of Persian carpet is still called the Heráti. Varieties of excellent cloth are made from the wool of the sheep, goat, and Bactrian camel. A manufacture, of which there is now a considerable export to the Punjab for the winter clothing of irregular troops, beside a large domestic use, is that of the sheep-skin coats. The long wool remains on, and the skin is tanned yellow, with admirable softness and suppleness. Pomegranate rind is a chief material in the preparation. Rosaries, beads for counting prayers, are extensively made at Kandahar, from a semi-transparent stone of a straw colour. They are largely exported, especially to Mecca.

Trade.—Practically there are no navigable rivers in Afghanistan nor any roads for wheeled carriages. Hence goods are carried on beasts of burden, chiefly camels, along roads which often lie through close and craggy defiles, and narrow stony valleys, among bare mountains, or over waste plains. Though from time immemorial the larger part of the products of India, destined for Western Asia and Europe has been exported by sea, yet at one time valuable caravans of these products, with the same destination, used to traverse the rugged Afghan roads.

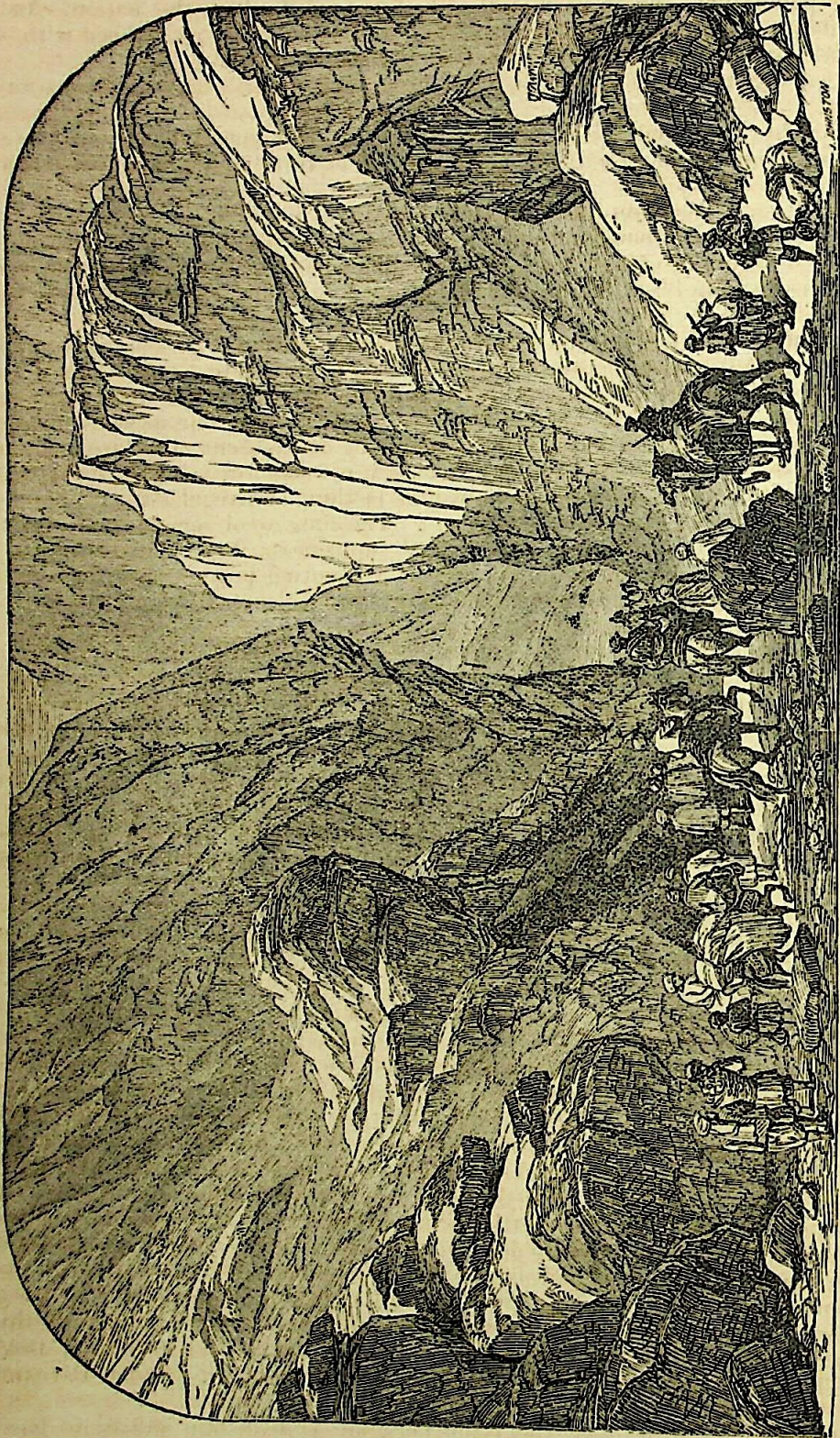
Towards Sind the chief exports from or through Afghanistan are wool, horses, silk, fruit, madder, and assafoetida. The staple of local production exported from Kandahar is dried fruit. The horse trade is chiefly carried on by the Sayyids of Pishin, Kakars and Baluchis.

The importation of wool into India is chiefly in the hands of Shikarpur merchants. Indeed, nearly all the trade from southern Afghanistan is managed by Hindus. The trade with Persia is carried on by Persians.

The chief exports by Peshawar into Afghanistan are cotton, woollen, and silk goods from England; and coarse country cloths, sugar, tea, indigo, gold thread, and drugs from India. The exports are horses, almonds, raisins and fruits generally and dressed sheep-skins.

A relic of the old times of Asiatic trade has come down to our day in the habits of the Afghan traders, commonly called Povindas, who are at once agriculturists, traders, and warriors, and who spend their lives in carrying on traffic between India, Khorasan, and Bokhara, with strings of camels and ponies, banded in large armed caravans, to protect themselves, as far as possible, from the ever recurring exactions on the road. Bullying, fighting, evading, or bribing, they battle their way twice a year between Bokhara and the Indus. At the Indus they have to deposit all their weapons with British officers. They leave their families and their camels in the Punjab and take their goods by rail to Calcutta or to Bombay. Even in Assam or in distant Rangoon, the Povinda is to be seen, pre-eminent in stature, and by lofty air, not less than by his rough looks and filthy clothes. In March they rejoin their families, and send their caravans even to Kabul, Bokhara, and Herat. The name Povinda is supposed to be derived from the Persian Párwinda, a bale of goods.

No accurate registration of the trade between Afghanistan and India has yet been obtained. During the year 1900 the trade between Kabul and India amounted to 27 lakhs of exports from India to Kabul, and 19 lakhs of imports into India from Kabul.



THE BOLAN PASS, THE TRADE ROUTE FROM INDIA TO KANSAHAR.

Of the above exports, the chief items are cotton goods, Rs. 1,375,540; indigo and other dyeing materials, Rs. 120,960; sugar and tea, Rs. 316,680. The imports into India from Kabul include horses, Rs. 29,085; fruits and vegetables, Rs. 785,969; grain and pulse, Rs. 148,903; ghi and other provisions, Rs. 289,200; assafœtida, spices, wool, silk, &c. The heavy transit dues levied by the Amir prohibit transit trade between India and the country north of the Oxus. A duty of Rs. 106 is levied on every camel load (about 450 lbs.) of Indian tea passing through Kabul to Bokhara.

The trade between Kandahar and British India amounted in 1899-1900 to 45 lakhs imports into and 29 lakhs exports from British India. Three-fourths of the exports from India to Kandahar consist of cotton piece goods, foreign and Indian. The European cottons amounted to 11½ lakhs and the Indian cottons to 7 lakhs. Three-eighths of the imports into India consisted of raw wool, the remainder being mainly fruit and nuts.

The imports from Bokhara are stated to amount to nearly 4 million roubles, about 50 lakhs of rupees, and the exports to Bokhara about as much.

The Amir's mint at Kabul is now under the supervision of an Englishman.

The Khaiber and Bolan roads are excellent, and fit for wheeled traffic as far as Kabul and Kandahar respectively. Besides cart roads, there is now a small local railway at Kabul. There is, however, no wheeled carriage, except artillery, proper to the country, and merchandise is transported on camel or pony back. Timber is the only article of commerce conveyed by water floated down the stream.*

THE INHABITANTS.

(The following account of the Afghans describes mainly their former life, unaffected by changes produced by the late Amir).

The two great divisions are Afghan and non-Afghan tribes. As already mentioned, the term Afghan is not used by the people themselves. Their language is called Pushtu, and they themselves Puktun. They exclude large tribes of the same stock and speaking the same language, whom they call Pathans.

The Afghans claim descent from Solomon, called Tálút, and call themselves "Beni Israel"—'children of Israel.' They have traditions of their wanderings from Palestine till they came to Afghanistan. These traditions, however, are modern, and the language does not belong to the Semitic family, but is Aryan.

TWO GREAT DIVISIONS.—The Afghan nation consists of two great divisions, and, in respect of their natural predilections and habits of life, antagonistic classes. These are the *nomads*, or those who lead an erratic life, migrating with families and flocks from one place to another in search of pasture, and the *fixed population*, or those who live in large communities, have settled abodes, and cultivate the soil, or pursue other occupations of a fixed nature.

The Nomads or Wandering Tribes.—These include among their number many tribes of Afghans, of which the Ghilzai tribe (only a portion of which however is nomad), is the most important, both as regards its numbers and its influence in the country, and the extent of territory held by it. The nomads, though they also inhabit the Kabul country, are principally found in Khorasan, where the nature of the country is more adapted to their mode of life. For the most part this people lead a quiet and peaceful life, often varied, however, by the excitements of tribal despites, and petty warfare, which consists of successive reprisals on both sides, and draws into full play the natural and savage ferocity of the Afghan character, which by these recurring feuds is nurtured and kept in activity.

The nomads rarely cultivate the soil, but are almost wholly occupied in the care of their flocks, on the produce of which they mainly subsist. They are a healthy and hardy people, of frugal and temperate habits, but excessively ignorant and superstitious; and they are much addicted to cattle-lifting and highway robbery, in which indeed they are proud to reckon themselves proficient. At the same time they are simple in their manners and hospitable to the *stranger within their gates*. Their hospitality, indeed, in common with that of the Afghans generally, is proverbial, but its laws only extend to the shelter of

* The Statesman's Year-Book, 1901,

the host's roof or to the limits of his camp. Beyond these, all comers are considered fair game for attack, and on the principle of *might is right*, the opportunity of robbing, or perhaps murdering, the unprotected wayfarer, who, perchance, was a few minutes previously a guest, and, as such, sheltered and fed, is rarely allowed to pass. The nomad tribes pay revenue to the Kabul Government through their respective chiefs; they also furnish a contingent for the regular army, as well as for the militia, of which latter force they constitute the bulk. Beyond this, however, in times of peace they have little connection with the Kabul Government, but are more immediately under the control of the chiefs at the head of their respective tribes, who, in their turn, render allegiance to the ruling power of the day. To these chiefs are referred for settlement all serious disputes and other matters of importance connected with the internal polity of the tribe or clan and its relations with other tribes. Petty disputes and other matters connected with the interests of the different little communities or families composing a tribe, are referred for settlement to the elder or priest of the particular family concerned. The 'elder' is generally a graybeard, as his title, meaning 'white beard,' indicates, and is appointed to his office by the custom of the country, and the general consent of the members of the community over which he presides, and whose respect and obedience he commands by virtue of his superior age and experience. There are usually five or six elders in each community, who take precedence according to seniority in years; but there is no limit to the number who may exercise the function of an "elder" provided only that they be really "elders." The elders or greybeards are guided in their judgments by the recognised laws and usages of the Pushtun Constitution,—a code which is peculiar to the Afghan people, and characterised by a principle of retaliation or equity in all its provisions; as blood for blood, tooth for tooth, ox for ox, &c. But now, however, especially among the settled portion of the Afghan race, the litigating parties are content to settle their disputes by means of fine, &c. Nevertheless the Pushtun Code is sufficiently in vogue to be cited as a characteristic feature of Afghan nationality. The nomads are never found in the towns or cities, and but seldom even in their close vicinity. They resort to these places only at fixed times, for the sale of the produce of their flocks, such as sheep's wool, and skins, camel's hair, cheese, and *krūt*. In return for them they take home cash, salt, and corn, and small quantities of rice and spices, also a coarse kind of cotton cloth, all of which are for the supply of their own wants.

AFGHAN CLANS.—Of the Afghans proper there are about a dozen great clans with numerous subdivisions.

Duranis.—The Duranis, Western Afghans, are a more pastoral people than those of the eastern part of the country, though neither are exclusively agriculturists or shepherds. Many tracts are in a state of high cultivation, though the majority of the people live in tents, and more about from place to place seeking pasturage for their herds. There are nine of these Durani sub-tribes. The people of this division are stout and well made, and in most of them the cheek-bones are prominent. The young men clip the beard into shape, and all are careful to encourage its growth. The hair is usually dressed with care. Long curls are not uncommon, but a stripe shaven down the middle of the head and thus forming a broad division, is the mode most in vogue. The shepherds are less careful, and often allow their locks to hang to their full length, presenting a wild shaggy aspect, and heightening the natural ferocity of their looks.

The matchlock is their ordinary weapon, but, except danger is apprehended, they rarely go armed. And here it may be remarked that the Afghan relies more upon the knife than on any other weapon, and till the time of Abdur Ráhmán was poorly armed. On long journeys the Duranis go prepared for feuds. Tribe is frequently at war against tribe among the Eastern Afghans, but among the more wandering races of the West their family differences are much rarer. The women are more independent, and occupy a position more in equality with that of the men than among most Muslims. The men take a wife when about 18 or 20, while the women are married between 16 and 18. They are a merry people, and when the labours of the day are over, the national dance is tripped; and song and story diversify the evening's amusement. All of the Duranis—one tribe alone forming an exception—are religious, but not intolerant. Many of the higher classes are familiar with Persian poetry and light literature, but few of the poorer classes can read. With the Durani there is no place like home; in his eyes the holy city of Kandahar is the centre of all the earth. Here his great men are buried, and here, though little of a traveller as a rule, if he chances to

die away from him, he desires his body to be carried, so that his dust may mingle with that of kindred and clansmen. Hospitable, generous, and brave, the Duráni tribe bear a high repute all over Afghanistan, and even their enemies will allow them to be possessed of many virtues.

One of these tribes—the Atchikzai (the sons of Atchick), numbering about 5,000, does not, however, bear out the good name of the Western Afghans. Keepers of sheep and camels, they wear their beards long and unclipped, and their clothes unchanged for years; are quarrelsome, inhospitable, irreligious—without mosques or mullahs—and, to add to all the other bad qualities, are notorious as robbers. The Duránis are somewhat unwilling to own them as kinsmen, but they admit their courage.

The reigning family belong to the Barakzai clan of the Duránis.

Ghilzais.—These are the strongest of the Afghan clans, and perhaps the bravest. They were supreme in Afghanistan at the beginning of the 18th century, and for a time possessed the throne of Ispahan. They occupy the high plateau north of Kandahar, and extend, roughly speaking, eastward to the Sulaiman mountains, and north to the Kabul river, (though in some parts passing these limits), and they extend down the Kabul river to Jalalabad. On the British invasion the Ghilzais showed a rooted hostility to the foreigner, and great fidelity to Dost Muhammad, though of a rival clan. The Ghilzais are divided into eight tribes. Each of these tribes is again sub-divided. For instance the Sulaim-Khel (or tribe) by far the largest—is composed of three sub-tribes, numbering from 30,000 to 35,000 families:

The Ghilzais do not differ much from the Duránis.

Afridis.—The Afridis derived their importance, both from their numbers and from the fact that they were custodians of several mountain passes, especially the Khaibar, of which an account will now be given.

The Khaibar Pass forms the great northern military route from Afghanistan into India. It commences near Jamrud, to the west of Peshawar, and twists through the hills for about 33 miles in a north-westerly direction till it opens out at Dhaka. The pass lies along the bed of a torrent, chiefly through slate rocks, and is subject to sudden dangerous floods. The hills gradually close in till the breadth at Ali Masjid, a fortified post, it is only 40 feet, walled in by lofty perpendicular rocks.

The Afridis inhabiting the pass are lean, muscular, dark-skinned, with prominent cheek-bones, and high noses. They dress in a dark blue coat, a dark turban, and skin sandals. They formerly armed themselves with a short spear, a sword, and a match-lock, with a wooden fork to rest it on. Brave, warlike and good marksmen, they make excellent soldiers.

Mr. Bellew says of the Afridis: "The quarrelsome character of this people and the constant strife they lead, is declared by a mere glance at their villages and fields, which bristle in all directions with round towers. These are constantly occupied by men at enmity with their neighbours in the same or adjoining villages; who, perched up in their little shooting boxes, watch the opportunity of putting a bullet into each other's bodies with the most persevering patience. The fields even are studded with these round towers, and the men holding them most jealously guard their lands from trespass by any one with whom they are at feud. Nothing belonging to their enemies is safe from their vengeance. If even a fowl or a bullock strays from its owners into the ground, it is sure to receive a bullet from the adversary's tower. So constant are the feuds, that it is a well-known fact that the village children are taught never to walk in the centre of the road, but always, from force of early habit, walk stealthily about under cover of the wall nearest to any tower. And it has even been observed by natives themselves that their cattle, as if by instinct, follow the same example." The shooting-boxes among the Jajas,—another very troublesome tribe—are entered through a trap-door on the floor of the platform on which they are erected by means of a rope ladder, which is drawn up after the entrance has been effected. When a violent feud among families is on hand, the men will ascend these towers, and frequently remain shut up for weeks, afraid to come down in case they be shot by their vigilant adversaries, until the quarrel has been made up, or truce agreed to between the families. The Afridis are fine, handsome, and manly-looking fellows, with a dashing air of independence and ferocity, not greatly calculated to assure the traveller who for, the first time, or even after by familiarity, sees them bounding down with wonderful agility over rocks behind which they have been lying concealed, watching the trespassers on their mountain territory.



THE KHAIBAR PASS, ALI MUSJID.

Some of the Afridis in British territory have been enlisted as irregular troops in the British service, and have proved fairly faithful.

Yuzufzais—The name means "children of Joseph," as descent is claimed from the Jewish patriarch. They occupy the hills and plains north of Peshawar. They are noted, even among the Afghans, for their turbulence.

Their land system is remarkable. Each of the clans receives its lands in perpetuity, but a different arrangement is adopted within itself. The lands of each division are allotted only for a certain number of years, and are changed at the end of that period, for those of some other, so that each may share equally in the fertility or sterility of the soil. The land is subdivided into two parts, which are divided by lot for ten years. Other customs prevail among some of the clans. Notwithstanding these changes, the country is cultivated with great industry and success; the villages are as good as in most parts of Afghanistan.

None of the Afghan tribes are more broken into sub-division than the Yusufzais. A saint of their race prophesied that they would always be free, but never united. Blood feuds make every man afraid of his life, from secret enemies or public foes who might be on the watch for him. In every village men may be seen going about in armour, while the richer men go about surrounded by paid guards, numbering from 10 to 100 men. It is said of one of the chiefs, "He always sleeps in the public apartment, away from his women, surrounded by his male relations; his servants sleep around, except four or five who keep watch. All have their arms ready by them, and if one of them goes beyond the threshold, he must be guarded by four or five armed men."

The Yusufzais number about 7 lakhs. They are a gallant race, but are quarrelsome, and proud to a degree which leads to disputes that blood alone can wipe out. Their morality is worst in the plains, and best in their mountain houses. Gambling, bhang-eating and opium-eating are the vices to which they are most addicted. But no matter, however immoral they are, they are fanatical Muhammadans, and submissive to the tyrannical decrees of their mullahs. If a Yusufzai becomes impoverished, his clansman will raise a subscription for him, and he will go off on a pilgrimage to Mecca or migrate to India, in the hope of repairing his shattered fortunes.

Tajiks.—Of the non-Afghan population associated with the Afghans, the *Tajiks* come first in importance and numbers. They are intermingled with the Afghans over the country, although their chief localities are in the west. They are regarded as descendants of the original occupants of that part of the country, of the old Iranian race; they call themselves Parsiwan, and speak a dialect of Persian. They are a fine athletic race, generally fair in complexion, and assimilate in dress and much in manners to the Afghans. But they are never nomadic. They are generally devoid of the turbulence of the Afghans, whom they are content to regard as masters or superiors, and lead a frugal, industrious life, without aspiring to a share in the government of the country. Many, however, become soldiers in the Amir's army, and many enlist in British Punjab regiments. They are zealous Sunnis.

Kizilbashs, "Red Heads."—These may be regarded as Persianised Turks, and speak pure Persian. Their immigration dates only from the time of Nadir Shah (1737). They are chiefly to be found in towns as merchants, physicians, scribes, petty traders, &c., and are justly looked upon as the more educated and superior class of the population. They form the bulk of the Amir's cavalry and artillery.

It is to the industry of the Tajiks and Kizilbashs that the country is indebted for whatever wealth it possesses, but few of them ever attain a position which is not in some degree subservient to the Afghan.

Hazaras.—These occupy the wild mountainous country on the north-west of Afghanistan proper, including the western extension of the Hindu Kush. Their habitations range generally from a height of 5,000 feet to 10,000 feet above the sea.

The Hazaras generally have features of Mongol type, like the Chinese. There can be no doubt that they are mainly descended from fragments of Mongol tribes who came from the east with the armies of Ghenghiz Khan and his family. The Hazaras are said to be called *Moghuls* by the Ghilzais, and one tribe, is still found bearing the specific name of Mongol and speaking a Mongol dialect. But it is remarkable that the Hazaras generally speak a purely Persian dialect. The Mongols of the host of Ghenghis were divided into *tomauns* (ten thousands) and *hazaras* (thousands), and it is probably in this use of the word that the origin of its present application is to be sought.

Although the Hazáras pay tribute to the Afghan chiefs, they never do so unless payment is enforced by arms. The country which they occupy is very extensive, embracing both sides of the main range of Hindu Kush, and other districts, having an area altogether of about 30,000 square miles. The Hazáras are accused of very loose domestic morals. They make good powder, are good shots, and, in spite of the nature of their country, are good riders, riding at speed down very steep declivities. They are often sold as slaves, and as such are prized. During the winter many spread over Afghanistan and even into the Punjab in search of work. With the exception of one fine tribe, they are Shiah in religion.

Hindkis.—This is the name given to people of Hindu descent scattered over Afghanistan. They are occupied in trade; they are found in most of the large villages, and in towns form an important part of the population, doing all the banking business, and holding the chief trade in their hands. They pay a high poll-tax, and are denied many privileges, but thrive notwithstanding.

Jats.—These doubtless belong to the same vast race as those who form so large a part of the population of the Punjab, Rajputana, and Sind, and whose origin is so obscure. They are a fine, athletic, dark, handsome race, considerable in number, but poor and usually gaining a livelihood as farm servants, barbers, sweepers, musicians, &c.

Kafirs.—When the boundaries between the British Empire and Afghanistan were settled by the Durand Treaty in 1893, Kafiristan was assigned to the latter. Some account will be given of the country and its people, with its conquest by Abdur Ráhmán.

Kafiristan is a mountainous country to the north-east of Kabul. It is so called by the Muhammadans, because the people are Kafirs, or unbelievers in Islám. From their dress of black goat-skins, they are called *Siahposh*, "black clad."

Very little was known of Kafiristan till recent times. No European ever entered it till 1883. It was peculiarly difficult for Muhammadans to gain access to it. Among ignorant Muhammadans it is considered an act of merit to kill a "Kafir." So among the natives of Kafiristan a man was not held in any esteem till he had killed at least one Muhammadan. One of the favourite songs describes how a father sold his son to the Muhammadans. When he grew up he killed 14 Muhammadans, and escaped home. His mother, in proud delight, sings as follows:

Well done, my lad, well hast thou fought;
My old blood was drying up for grief for thee,
When thy father sold my high-spirited boy.
• And thou hast killed fourteen men, and come home again,
With the bells tinkling on thy feet!

In order to show how many people they have killed, each man erects a high pole on the outskirts of his village, with a rude figure of a man at the top of it. For every man he kills he bores a hole on it, and knocks in a peg. If he kills a woman, he bores only a hole without any peg.

The principal part of a Kafir's religion seems to consist in singing and dancing. Sir G. Robertson writes:—

"Kafirs dance when they are happy and when they are plunged in grief at the death of relatives. When any one is sorely hurt from an accident, or when he is sick or dying from smallpox or some other disease, people congregate in his room to amuse him, I was told, but my own idea is that it is to help the individual's recovery; in fact, that it is a supplication to the gods. At funeral ceremonies people caper about while the tears may be streaming down their cheeks. The Kafir gods are propitiated by songs, dancing, and feasting, which includes sacrifices, and never in any other way. A religious dance is performed only by men, and each god in a long list has a separate dance. At the first beat of the drums and squeak of the wind instruments, all the dancers begin to trot round the building, some with swoops like old-fashioned waltzing, others going sideways, fast or slow, according to taste."

It was reported that the people of Kafiristan were fair like Europeans and had blue eyes. This has been found to be incorrect. They resemble other hill people. Their language belongs to the Sanskrit family. They are a strong, daring race of men, extremely lazy, fond of pleasure, and constant wine drinkers. Babar says that they drink wine instead of water; that every Kafir has a leathern bottle of wine about his neck.

Sir George Robertson styles the Kafir villages "robbers' nests," and he gives a graphic description of their mode of war, which is always offensive, as is not surprising when it is

remembered that the first law of Kafiristan is that no man is allowed to marry until he has slain a Mahomedan.

The Kafirs are wonderfully brave. Little parties of two or three will stealthily penetrate many miles into an enemy's country where they would be at once killed if caught. They will creep into forts and villages during the night, stab right and left, and then fly to their own hills with a hue and cry after them. In view of the inferior nature of their weapons, they achieve wonders. The extreme difficulties which the country presents to an invader have no doubt much to do with their having been able to maintain their independence, but the chief reason after all is the gallantry, the reckless bravery and devotion with which the Kafirs defend themselves or carry war into the enemy's country.

The most serious reflection on the Kafir community relates to their prevalent views on morality and the character of their women. Strictly speaking, there is no morality in Kafiristan, and women as soon as they are married acquire the right to carry on as many intrigues as they please on the single condition that their husbands receive the profit. Sir George Robertson states that plots are laid to entangle youths of means or good family in some affair, so that they may be compelled to pay a fine in cattle or money, and also provide a feast for the village, and in this way the whole community is involved and interested in the individual iniquity. The Kafir women are described as very beautiful, and the Afghan chiefs are as anxious to obtain them for their harems as Turkish pashas are Circassians, but beyond the admission as to their good looks, which is on a par with that concerning the courage of the men, Sir George Robertson has nothing to say in favour of either of them.

Abdur Ráhmán says that when Kafiristan came under him he tried to win over the people by kindness, but that they used the money he gave them to buy rifles to fight against him. He also professed fear lest it should be seized by Russia. On these accounts he says he was obliged to go to war.

Probably another motive was to acquire religious merit as a Muhammadan by engaging in a *Jihad*, or war with unbelievers. Four columns of soldiers entered the country during winter when the Kafirs were shut up in their houses by the snow, and in 40 days the whole of Kafiristan was taken. The Kafirs, who had fought bravely and had been taken prisoners, were removed to a province near Kabul, and Kafiristan was largely populated by returned Afghan soldiers and other warlike Afghan races.

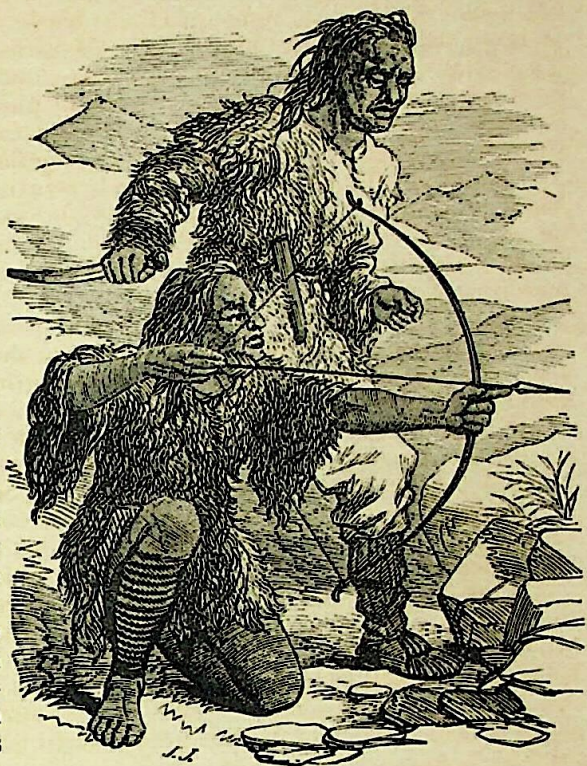
The principal fort in Kafiristan is Kullum. It is said that a stone was found at the gate with this inscription :

"The great Mogul Emperor Timour was the first Muslim conqueror who vanquished the country of this unruly people up to this part, but could not take Kullum owing to its difficult position."

Abdur Ráhmán's commanding officer engraved the following inscription upon the same stone :

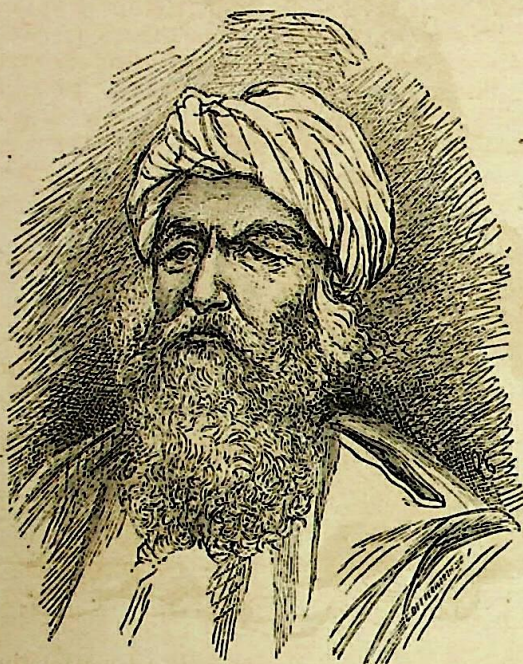
"In the reign of Abdur Ráhmán Ghazi, in 1896, the whole of Kafiristan including Kullum, was conquered by him, and the inhabitants embraced the true and holy religion of Islám, and engraved a verse of the Koran which means, Righteousness and Virtue have come, and untruth has disappeared."

The title Ghazi was added to the Amir's name on account of this conquest. It means "One who fights in the cause of Islám."



MANNERS AND CUSTOMS OF THE AFGHANS.

Appearance.—As a race, the Afghans are handsome, athletic, often with fair complexions, and flowing beards generally black or brown, sometimes, though rarely, red. Their features are highly aquiline. Their limbs are muscular, though perhaps not stout, and they are capable of enduring great hardships in their own country. Their step is full of resolution; their bearing proud, and apt to be rough.



The men cultivate flowing beards and moustaches, which give their old men and greybeards a very sage and patriarchal appearance; but they differ much in the mode of disposing the hair of the head. Some shave the entire scalp; others only that portion of it in front of the crown and between the ears, leaving only a small tuft at each temple; whilst the majority, and especially the nomads and peasantry, allow the hair to grow naturally, or merely cut it occasionally when the locks are inconveniently long. Some clip it on the front and top of the head, allowing the rest to hang loosely about the neck, or they collect their long ringlets and tie them in knots that hang on each side behind the ears. The men sometimes dye their hands and feet with henna, and also blacken the edges of the eyelids. These personal embellishments, however, belong more properly to the women, and are practised only by those of the sterner sex who live in cities, and even among them the habit

is by no means general. Those who adopt it are considered fops and effeminate.

The complexion of the women of the better classes is very fair, and sometimes even rosy, though more usually a pale, yellow colour prevails. The features are generally handsome, and, like those of the men, have a Jewish cast. The eyes of the women are blackened to make them more sparkling. The women also are generally more or less tattooed permanently with indigo. A few dots are generally punctured into the skin at the hollow of the chin, and on the forehead at the root of the nose. Frequently a few are marked on the skin between the breasts, and in the same manner rings are marked on the fingers, wrists, and arms.

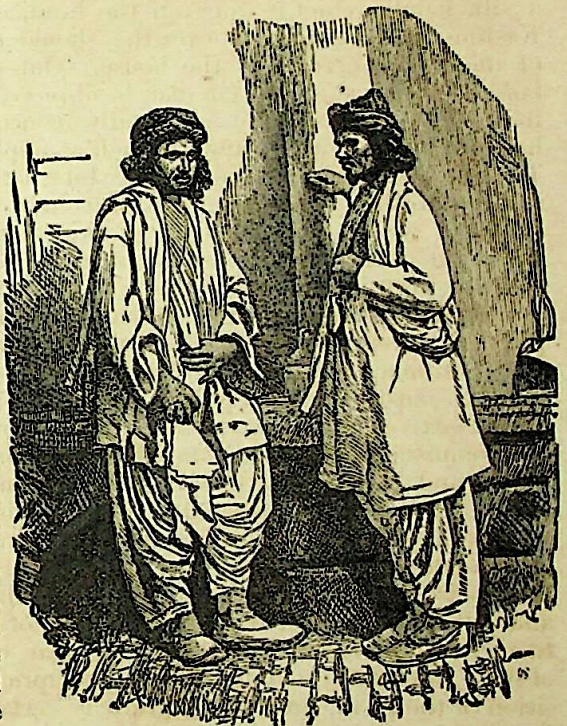


AFGHAN WOMEN.

The hair is worn long, and parted in the centre, and the locks on either side are plaited into broad bands. Those, passing over the ears, are joined to the back hair, which is plaited into two long tails, that hang down the back, and terminate in silken tassels, inter-a thick paste of gum which stiffens the hair and glues it to the skin. As usual amongst up, and in many instances are seldom allowed to venture outside the courts of their own dwellings, except on occasions of public fairs and festivals.

Dress.—In their dress, the Afghans differ somewhat from their neighbours. A loose shirt, worn over very wide-legged trousers, both of cotton cloth, which is sometimes dyed blue, with an Afghan turban, constitute the common summer dress of the people. During winter the sheep-skin coat is generally worn over them in most parts of the country; or in its stead is substituted a cloak, made of camel's hair, &c. In the Kandahar district the place of the sheep-skin or cloak, is often taken by a very warm and waterproof dress, resembling the cloak, but made of thick white felt. The shirt and trousers are usually of the most ample dimensions, and the sleeves of the former are worn loose and pendant from the arm. The trousers are gathered in and secured around the waist by a netted band, which runs through a hem in the upper border of the trousers, and is fastened in front in a bow knot. Though the legs of the trousers are usually worn loose and hanging, among certain tribes the ample folds are gathered into plaits at the lower part, and fit close to the leg from a little between the knee to the ankle, and the loose part above overhangs this arrangement in loops. The shoes generally worn by the poor people are turned up and pointed at the toe, and studded on the sole with broad-headed nails. The hill-tribes usually wear sandals instead of shoes, and these are made of a coarse kind of grass, or of the fibres of the dwarf palm-leaf, and are very well adapted for walking over stones or rocky ground. Some of the tribes towards the south-east of the country, wear boots that lace up in front. In the western parts of the country the people sometimes wear shoes, the soles of which are formed of old rags rolled together, and bound to each other and the upper part, which consists of a piece of knotted cotton-cord, by strings or thongs of uncured hide.

The Afghan turban is worn in a peculiar manner, which is distinctive of the wearer's nationality. It sits well in the back of the head, exposing the whole forehead, and generally one end projects above from the centre of the turban, whilst the other hangs loosely over one shoulder, either on the back or over the chest. The turban is always bound in the same fashion by all Afghans, but the different tribes have each their distinguishing pattern, in the same manner as the Scottish clans have their own peculiar tartan. The dress of the poorer class of women resembles that of the men, and consists of a loose-fitting shirt of cotton cloth, usually dyed blue, and trousers of the same material and colour, which are gathered into folds and fit close to the ankle. Besides these they wear a sheet, termed *chadar*, which is either dyed blue or stamped with some party-coloured pattern, or is white. This is thrown loosely over the head, and hangs down the back or on one side, and serves as a covering with which to veil the face on the approach or in the presence of the opposite sex. As a rule, however, and more especially among the peasantry the women of this class seldom veil themselves from their own countrymen; nor are they shut up and secluded, like the women of the higher classes, unless they be very young, or newly married.



AFGHANS.

The dress of the higher classes of men consists of a very loose shirt with wide sleeves, and trousers of similar expanded dimensions. Both are of fine calico, or the shirt is often of some fine muslin or other similar material. Over them is usually worn, at all times and seasons, the *choga* or cloak. For the rich this dress is made of fine camel's or goat's wool; sometimes of sheep's wool or also of English broad-cloth of rich and bright colours. Of late years these last have come greatly into use, and are gradually taking the place of the home-made fabrics. The *choga* is the national dress of the Afghans; it is a loose cloak, open all the way down in front, and reaches from the neck to the ankles. The sleeves are

much longer than the arm, are wide and loose above, narrow and close-fitting below where they encircle the wrist. Usually the lower folds of the cloak are gathered around the waist by a girdle. This is generally from 16 to 20 feet long, by 4 broad, and the material is rich in proportion to the rank of the wearer. Amongst the wealthy it is usually some shawl material; but as worn by the poor it is generally a piece of coarse cotton. In the folds of the girdle are worn the Afghan knife, and one or more pistols. Sometimes in place of the former the Persian dagger is worn, on account of its more convenient size. Besides these, there is the head-dress. This consists of a close-fitting skull cap of gold brocade, padded with cotton wool, and this is worn next the scalp, which, amongst the highest order, is usually entirely shaven. Round the skull-cap is wound the turban, which differs in material and pattern according to the rank and tribe of the wearer. Sometimes it is a Kashmiri shawl, but more frequently a finely-worked or gold embroidered sheet, which, though usually worn as a turban, is also used as a waist-band. The turban is of different patterns for the various tribes.

The rich, besides the ordinary native shoe, which for them is of finer and lighter material and workmanship than those worn by the common people, also wear stockings of cotton or woollen material, according to the season of the year.

The dress of the women of the higher classes consists of a fine muslin or silk shirt, worn over a short and close-fitting under shirt, resembling a vest. The outer shirt is very loose about the body, and has wide sleeves like those worn by men. It is worn outside the trousers, which are of silk, and of very ample proportion, with numerous folds. Generally a silk handkerchief is worn on the head, and fastened under the chin and sometimes a Kashmir shawl is thrown over the shoulders and back. This is the dress worn by women of the higher classes in the house. Out of doors a large sheet, which is sewn by one border round a small circular head-piece, is thrown over the body, which it envelops from head to foot and effectually conceals the entire person of the wearer; who, however, can see all around through a couple of holes or eyelets covered with fine muslin. This dress is generally made of white cotton cloth, which is sometimes dyed blue. In addition to this, the better class of women, on leaving the house, wear loose cotton-cloth leggings, with a foot-piece or stocking attached, and these are worn inside the boots, which are of soft leather, usually of a red or yellow colour, and are put over the slippers that are worn in the house. Such is the usual dress of the Afghan people.

Food.—In their diet the Afghans generally fare very well. The poor people live principally on leavened bread, made of wheat, maize, or millet, and on various vegetables (the same as the ordinary English ones) and wild herbs, &c. These are usually cooked in the form of a thick soup, with dried pulse or raisins; sometimes mutton or fowl's flesh, or that of the camel, goat, or buffalo, &c., is added to the dish, the characteristic constituent of which, under all circumstances, is melted fat or butter, which is always added to the mess in great superfluity, and is most esteemed when it is rancid to a degree that is quite unbearable to any but an Afghan or Tartar palate. Milk, curds, and cheese, and the fruits of the country, both in a fresh and dry state, are articles of common consumption by all classes of the people. The wealthy enjoy a great variety of dishes, many of which are derived from the Persians. But their principal dish is the pilau, which consists of rice stewed with mutton or fowl and deluged with melted fat from the tail of the sheep or with butter which is coloured with turmeric powder, and sweetened with sugar, or flavoured with almonds and raisins, or, in place of these, are substituted dried plums and apricots. Sometimes all these enter into the composition of the pilau, and the mixture is certainly most enticing and grateful to the palate. Besides the pilau, there is another favourite dish of the Afghans. It consists of a kid or lamb roasted whole, and stuffed with a rich mixture of sweetened rice, almonds, raisins, nuts, and apricots or plums. This dish is very tasty and does credit to the proficiency of Afghan cooks. In contrast to them, however, there is another favourite Afghan dish of which *krút* forms the main constituent. This substance is nothing but the dried essence of cheese, and is eaten swimming in melted fat or butter, with either flesh, bread or vegetables, and has an absolutely repulsive flavour of rancid butter and cheese combined, and a still worse odour. This dish is apparently one peculiar to the Afghans, for they are twitted on their partiality for it by their Persian neighbours (among whom, however, it is not unknown, though in a much less unpalatable form).

In the north-eastern parts of the country, and chiefly in the hilly regions north of Kabul, where, owing to the nature of the soil, wheat and other cereals are produced only

in very small quantities, the inhabitants live chiefly on milk, curds, dried fruits, &c.; and on bread made from the flour of dried mulberries, which are very abundant in those regions.

The mode of cooking and eating, as well as the times for the meals, and the etiquette attending them, as observed by the Afghans, are much the same, in most particulars, as among other Muhammadan races.

Tea is very generally consumed by the rich, but coffee is unknown except as a medicine. Tobacco smoking is a custom that prevails among all classes, and often *charras*, a gum from hemp, is mixed with it to give it an intoxicating effect. Those, however, who indulge in this pernicious habit are considered disreputable characters, and the custom is consequently confined almost entirely to the lower classes. But the rich have their own vices, for, with few exceptions, they drink spirits with the sole object of intoxication. But they do so in secret, to save appearances, as all spirits or fermented liquors derived from the grape, are forbidden by their religion.

Occupations and Amusements.—Almost the whole of the settled population are the proprietors of land in greater or less extent, which they live on and cultivate themselves, or, as is often the case, by means of hired labour. Beyond cultivating the soil or serving as a soldier, no other occupation is open to the Afghan in his own country. Strange though it be, it is nevertheless true, that in his own country no Afghan, unless, indeed, the very poorest of the poor, will ever engage in any retail trade, keep a shop, or pursue any mechanical trade or handicraft; and though some of them are merchants, they always employ a Persian or Hindu to transact the details of their business for them. This is a strange trait in the character of the Afghan; and whether it is attributable solely to national pride, or an antipathy to any occupation by which he would seem to serve his fellow-creatures, or whether owing to a natural spirit of independence and aversion to fixed labour, it is difficult to say. But such, at all events, is the case, and perhaps is mainly due to the fact of their being the governing race in the country. From the foregoing, it must not be imagined that the Afghans never trade; on the contrary, several tribes, numbering many thousand families, are almost solely occupied in trade; but then their transactions are on a large scale, and are carried on through the medium of Hindu and Persian capitalists, the Afghans themselves being more properly merely the carriers of their goods.

In their daily avocations, the Afghans lead an active and hardy life. All ranks are fond of field exercises of every kind, and when not occupied in their fields or other duties, they amuse themselves with hawking, hunting with grey-hounds, shooting, or deer stalking. In falconry they are very skilful. The birds are trained to strike at all sorts of game, pheasants, water fowl, bustard, partridge, quail, &c., or even at the ravine deer, on whose horns they perch, and by the flapping of their wings impede the course of the animal until the hounds are able to overtake it.

Not unfrequently they vary the innocent character of their sport, and, either singly or in small parties, practise highway robbery or cattle lifting, and sometimes, when in force, they attack and plunder a caravan of merchandise on its transit through their territory. This was put down by the late Amir.

In the evenings they amuse themselves with music, both vocal and instrumental, and often accompanied by dancing. Not unfrequently they engage in burglary on each other's or their neighbours' houses. The higher classes usually spend the evening playing chess, or listening to legends generally connected with the history of the country, or commemorating the heroic deeds of some famous and long-departed warrior of their own tribe. Not unfrequently they have drinking parties at which the members in turn recite poetical effusions, often of their own composition, the subjects of which are usually of the most debasing character, and, combined with the effects of their free potations, excite the party to acts of the most disgusting and shameful nature. Such displays, however, are not of frequent occurrence, and are confined to the higher classes from whom one would expect a better example.

They have a wild dance, called the *atan*, in which the men work themselves into great excitement. Among some Kakar tribes it is said the *atan* is sometimes danced by both sexes together.

Marriage and Treatment of Women.—The treatment of their women corresponds to that of other Muhammadan peoples. They are in towns secluded from the gaze of any but their husbands, while in the country they have more liberty. The wives are purchased and can be divorced at pleasure, but the wife can sue for relief only on very good grounds. A man marries the widow of his deceased brother if she is agreeable, though any departure

from this custom is considered a scandal to both parties. If she has children, it is considered becoming on her part to enter into no new alliance. The marriage customs resemble those of the Persians. In the country, where the women go unveiled, enterprising lovers may obtain a wife without the mediation of the parents, so necessary in towns where women are kept secluded. All he has to do is to cut off a lock of her hair or throw a sheet over her, and proclaim her his affianced bride. If he then offers the father a proper price for her, he will usually have the lady handed over to him; for, after the scene described, no one else will approach her with matrimonial views. If the father refuses, recourse is had to the old expedient of elopement—a trick of injured lovers, so old-fashioned, indeed; that in one form or another it lies at the basis of all primitive marriage. In a country where women are looked upon as very fragile pieces of property, this is considered in the light of an outrage scarcely less serious than murder, and can be expiated only by a humble apology and expensive gifts to the father of the bride thus summarily disposed of.



AN AFGHAN BRIDE.

The women in Afghan towns are far from what they should be, but misconduct, according to the Koran, cannot be punished except on the evidence of an eye-witness. The result is that death, which is the penalty of this misdemeanour, can be but seldom inflicted. A minor punishment is to tear the woman's veil from her face, shave her head, blacken her face with a mixture of oil and soot, and then cause her to parade through the bazaars and streets of the town mounted on a donkey, with her face to the tail, amid the jeers of the multitude, and abuse so abominably foul upon herself, her maternal relatives, her "burnt fathers," and all her connections, past, present, and future, that only the mouths of Orientals could belch it forth. Death to both guilty parties is the law, but the husband has the power of slaying the offender with his own hand; indeed, this is looked upon as a meritorious deed. The men are very neglectful of their wives, indulging in the lowest vices, and passing a great portion of their time at a guest-house or at a mosque. These guest-houses are bound to provide a night's food and lodging for every stray traveller, and the profits of the proprietors are made out of their visitors, who resort to the smoke, drink, eat, and listen to the news. In the mosque gossip is only allowed.

Among some tribes the contracting parties live entirely apart until after marriage. In others, the husband must enter the service of his prospective father-in-law, and earn his wife by years of toil without the consolation of even seeing his bride during this period. Lastly, the custom of some tribes allows to the young people a degree of familiarity, which, in the interest of good manners, is not to be commended. In the country, the only restraint on the woman is, that a man is expected to cover his face if he meets a woman with whom he is not well acquainted; otherwise their condition is much the same as among the Persians and other Asiatic Muhammadans. Few men have more than two wives and two concubines, and the poorer classes content themselves with one wife.

Hospitality.—Hospitality is greatly respected. No man will injure his worst enemy so long as he is under his roof. The villagers along a line of travel throughout the country are compelled to keep passing travellers free of charge; but such a tax has this been felt to be, that in some districts they have built their villages at a distance from the road, hoping thereby to escape the burdensome impost which the laws of hospitality and of their country have imposed on them. Indeed, so incongruous a mixture of sympathy and indifference, generosity and rapacity, enters into the composition of the Afghan mind, that Mr. Elphinstone asserts, and he is confirmed by other writers, that an Afghan who would plunder a traveller of his cloak if he had one, would give him a cloak if he had none.

Character.—The Afghans, inured to bloodshed from childhood, are familiar with death, and are audacious in attack, but easily discouraged by failure, excessively turbulent, and unsubmissive to law and discipline; apparently frank and affable in manner, especially when they hope to gain some object, but capable of the grossest brutality when that hope ceases. They are unscrupulous in perjury, treacherous, vain and insatiable, passionate in vindictiveness, which they will satisfy at the cost of their own lives and in the most cruel manner. Nowhere is crime committed on such trifling grounds, or with such general impunity, though when it is punished, the punishment is atrocious. Among themselves the Afghans are quarrelsome, intriguing, and distrustful; estrangements and affrays are of constant occurrence; the traveller conceals and misrepresents the time and direction of his journey. The Afghan is by nature and breed a bird of prey. If from habit and tradition he respects a stranger within his threshold, he yet considers it legitimate to warn a neighbour of the prey or even to overtake, and plunder his guest after he has quitted his roof. The repression of crime and the demand of taxation he regards alike as tyranny. The Afghans are eternally boasting of their lineage, their independence, and their prowess. They look upon the Afghans as the first of nations, and each man looks upon himself as the equal of any Afghan, if not as the superior of all others. Yet when they hear of some atrocious deed, they will exclaim—"An Afghan job that!" They are capable of enduring great privation, but when abundance comes their powers of eating astonish a European. Still, sobriety and hardiness characterise the bulk of the people, though the higher classes are too often stained with deep and degrading debauchery.

The first impression made by the Afghans is favourable. The European, especially if he come from India, is charmed by their apparently frank, open-hearted, hospitable, and manly manners; but the charm is not of long duration, and he finds that under this frank demeanour there is craft as deep, if not as accomplished, as in any Hindu.

Such is the character of the Afghans as drawn by Ferrier and other recent writers, and undoubtedly founded on their experience, though perhaps the dark colour is laid on too universally. The account is very different from that left by Elphinstone and Burnes. Sir Herbert Edwardes, who had intimate dealings with the Afghans for many years, takes special exception to Elphinstone's high estimate of their character, and appeals to the experience of every officer who had served in the country. "Nothing," he sums up, "is finer than their physique, or worse than their morals."

Bellew says that the neighbouring Muhammadan nations have the following opinion of the Afghans:

"They are considered by their co-religionists as the embodiment of all that is bad—faithless of treaties and promises,—not bound by the laws of their professed religion when they in the least interfere with the object of their desires—obstinate and rebellious under the restraint of a foreign yoke when they have the power to resist, but servile and crafty under other circumstances,—penurious and fond of money to a degree—and besides, addicted, more than any other Muhammadan nation, to the worst of crimes."

Murders are of daily occurrence, but little thought of. Burglary is an every-night incident, and there is said to be scarcely a family without a spike-like instrument with which to bore through the mud walls of their neighbour's house. Yet withal it is considered most dishonorable to be *caught*. A story is told of a family who were in one of their burglarious expeditions. The hole was bored in the wall, and one of the sons was escaping with the plunder, when he was caught inside by one of the aroused inmates by his legs. Another minute and his identity would have been discovered, when, at his own earnest request, his father and brother cut off his head, and escaping with it, saved the "honour" of the family by rendering it impossible to say who the decapitated robber was.

Under the late Amir crime has greatly diminished.

RELIGION.

The Afghans are Musulmans of the Sunni sect. They believe in the equality of the four Khalifas, successors of Muhammad; Omar, Osman, Abubakr, and Ali or Haidar as he is sometimes called. In this point of doctrine, the Afghans differ from their neighbours the Persians, and hold them consequently in contempt as infidels and heretics, because

* *Afghanistan, and its People*, pp. 47, 48.

they belong to the Shiah sect of Muhammadans who believe only in Ali, as the successor of Muhammad, and reject the other three Khalifas. Their adverse religious tenets give rise to constant enmity between the Afghans and Persians, the respective representatives of the Sunni and Shiah sects; and on certain occasions of religious festivity, the hostility of the rival religionists usually ends in desperate fights, attended with more or less bloodshed. But to Christians they are more tolerant than most other Muhammadans, unless when creed becomes a war-cry. Their aversion to a Shiah heretic is greater than to an unbeliever.

As Musulmans the Afghans observe all the fasts, festivals, and other religious ceremonies appertaining to the Muhammadan religion, and more especially incumbent on those of the Sunni sect. But besides these, they observe some religious customs which are peculiar to them amongst Muhammadans.



A MOSQUE IN AFGHANISTAN.

The Afghans are very proud of their devotion to Islám, and affect a scrupulous adherence to its precepts. But they do not by their conduct maintain either the credit of the religion they profess or their own character for sincerity. Though they punish the blasphemers and

the apostate by stoning to death, they do not scruple to depart from or act in direct opposition to the most binding or important of their religious laws, when by so doing they can attain the object of their desires without personal risk or detriment to them. The Afghans are also remarkably superstitious; they believe implicitly in the power of charms and spells, in astrology, and all sorts of omens.

The offering of sacrifices on particular religious festivals, as well as on occasions of calamity or misfortune, is a custom observed by all Muhammadan nations; but the Afghans observe the latter, or those for the averting or mitigation of some impending calamity or pestilence with ceremonies which are peculiar to themselves.

It is a common custom amongst the Afghans, when visited by sickness or any other evil, to slaughter a sheep, goat, buffalo, or cow, but most frequently the sheep is selected as being the most common in the country. Its blood is smeared over the lintel and side-posts of the door of the house from which it is desired to avert the dreaded evils; the flesh of the sacrifice is divided into portions for distribution amongst the priests presiding at the ceremony, the inmates of the house, with friends invited for the purpose, and to the indigent, blind, maimed, &c., of the neighbourhood. Sometimes, instead of the above custom, another is observed: and this is usually the case when a whole village or encampment is visited by some deadly pestilence. Under such circumstances, with a view to the removal, a buffalo or cow is led through or round the village or camp, with a procession of the elders and priests, who, after the ceremony, transfer the sins of the community to the head of the sacrifice, with the repetition of the appropriate prayers, either slaughter the animal outside the limits of the village or camp, and divide its flesh between the priests and poor people, or, as is often the case, they drive the animal into the desert, accompanied with yells, shouts, and the beating of drums.

Some of the tribes are so ignorant of the religion they profess, that they cannot tell even the name of their prophet.

Among the rude tribes to murder a Kafir or unbeliever, is considered a passport to heaven, and the man executed for it is thought to die a martyr. The following story is an example:

"Not long ago, in the Peshawar district, a man went so very far to the bad as to shoot a Mullah. It might have been an accident, or he mistook his man, or pure villainy; any how the Mullah died, and, like many another outlaw, the murderer had to fly over the border. First he tried Buneyr, but the news had preceded him; and he was refused shelter. He then tried the Swat Valley, with no better success—the country of the Akhund would have none of him. Even the Afridis, small reverence as they pay to spiritual advisers, would have nothing to say to a ruffian whose hands were dyed with the blood of a pious man. Wearied at length of being hunted from tribe to tribe, he bethought himself of repentance. 'None of you will have me' he said, 'I can but be a martyr; I will go and kill a Sahib.' So back he came to Peshawar cantonment, and walked down the Mall to look for a victim. Not finding one handy, he turned off and went for a cavalry sergeant in difficulties with a troublesome horse, at whom he took deliberate aim. As luck would have it, the first bullet was stopped by a range finder the sergeant had on him, but before the latter could go for his assailant the Pathan got another bullet through the sergeant's helmet and made a bolt for it. A plucky native ran in, and the man was ultimately secured, tried by the commissioner the same evening, and under summary powers hanged the next morning."

A Chief Justice of Bengal and Lord Mayo were both assassinated by Pathans for some fancied wrong done to them by other Englishmen.

Many Afghans, though outwardly they profess to be true Musalmans and observe the ceremonial ordinances of Islam, are in reality Vedantists. They are called *Sufis*, the meaning of which is disputed.

Some of their chief doctrines are the following: God alone exists. He is in all things, and all things are in Him. All things are not really distinct from Him. Religions are matters of indifference, though some are more advantageous than others. There does not really exist any difference between good and evil. God is the real author of the acts of mankind. It is God who fixes the will of man, and man therefore is not free in his actions. Transmigration is believed. Worldly wealth and worldly desires are to be renounced. The Sufi should occupy himself chiefly with contemplation. He is next supposed to receive a revelation of the true nature of God, followed by union with Him, ending at death in absorption.

Some of the most noted Persian poets, as Saadi and Jāmi, were Sufis. In glowing songs of wine and love, they represent the mystery of divine love and the union of the soul with God. But some passages are indecent, and the tendency on the whole is injurious to morality.

While there are among the Sufis some who are earnest seekers after truth, it is well known that most of them make their mystical creed a cloak for gross sensual gratification.

Shrines.—A remarkable trait of the Afghans is their saint worship and their holy shrines. So prevalent indeed is this among them that it amounts to almost pure idolatry. These shrines, *ziārat* in the vernacular, are to be found on almost every hill-top, and are common even on the high roads in all parts of the country. As an instance of their frequency in some localities it may be mentioned that in the environs of the city of Ghazni there are no less than 197 of these shrines of greater or less sanctity. Ghazni is from this circumstance esteemed a peculiarly holy place by the Afghans and the visiting the shrines is counted an important religious duty, second only to the *Hajj* or pilgrimage to Mecca. Some of these shrines are more esteemed than others, and are consequently resorted to by greater crowds of devotees. Many of them, and especially those most in repute, are under the charge of a priest or else a *fakir* who lives on the premises, and generally manages to realize a handsome income from the credulous dupes of his priestcraft and cunning. The *ziārat* is merely a domed tomb, or very often nothing more than a rough heap of stones, enclosed by a low wall of mud or loose stones. It sometimes marks the actual grave, but more often merely commemorates the death of some departed saint; who, though his life may have been anything but sanctified, or he may have been even unknown for his piety or other virtues during life, becomes after death an object of veneration and worship, by some enaccountable means known only to the priesthood. The *ziārat* is always enclosed by a wall, to protect its hallowed precincts from defilement by the feet of cattle or dogs, and is generally surrounded by a clump or grove of trees or bushes, which render it a conspicuous object discernible from a distance. The *ziārat* is resorted to by the subjects of disease, or the victims of any unforeseen calamity, and is also invariably visited by those about to enter on any important undertaking or merely by way of a meritorious religious duty, and the omission of such visits on either of these accounts is considered heinous by the entire nation. The fear, love, and reverence with which these shrines are regarded by the mass of the people of Afghanistan are really astonishing, and much greater, it is believed, than anything of the kind among other Muhammadan nations. Here the *ziārat* holds a higher place in the estimation of the people than the leading precepts inculcated in the Koran. The most careless Musalman among the Afghans, although he may, with a light conscience, omit his daily prayers or other ceremonies of religious observance, the performance of which is strictly enjoined in the Koran, would, on no account, leave a place he was sojourning in without first visiting his favorite or the most esteemed *ziārat* of the place, and seeking a blessing from the martyr or saint to whose memory it is dedicated.

It is the great desire of the Afghans to have such a shrine in their village. The *pir* or saint, causes rain to come and does other good things. Pilgrims visit and make offerings. Some years ago the Afridis killed a holy man that they might have this coveted possession.

LANGUAGE AND LITERATURE.

Language.—The language called "Pushtu," properly "Pukhtu," is very difficult for foreigners to acquire and pronounce. It is mainly composed of a number of Sanskrit, Arabic, and Persian words and derivations, with a basis of apparently original roots. It is mostly a spoken language, and has no letters of its own, but those of the Arabic language have been adopted with a few alterations, and by these is represented the literature of the Afghans. The grammatical construction of the Afghan language is simple, but the irregular formation of the verbs is a striking feature of the language. The Pushtu has, besides, a few sounds

218. PASHTU, or Afghan. (*Afghanistan.*)

څلره چه خداي دنيالره دارنك مينه كړي
ده چه هغه خپل يوه پيدا شوي زوي لره
كركره چه هر يوسري چه يهغه باند يقين
وي هغه دهللك نشي ليكن بي نهايته
ژوندون دموي *

PUSHTU IN ARABIC CHARACTER.

peculiar to itself which are not to be found in other Oriental languages, as far as I am aware, nor even exactly expressed by their letters, which have, consequently as in the case of the adopted Arabic letters, been altered in a few instances to adapt them to the sounds peculiar to the Pushtu. Some of these sounds bear a considerable resemblance to the hard and double consonants of the Sanskrit alphabet, which are pronounced with a dento-palatal sound, the tongue in articulating them being pressed against the teeth and palate, and in the Pushtu combined with a guttural sound, difficult of description or imitation, but very peculiar and not easily forgotten when once heard.

The foregoing remarks on the language are from Dr. Bellew. The following may be added from Dr. Cust :

"The language is undoubtedly Aryan ; but, though grouped in the Iranic (Persian) branch, it does, in fact, occupy an intermediate position between the Indic and Iranic branches. It is an independent language, forming the first transition from one branch to the other, partaking of the characteristics of both with predominant Prakritic features, for it has preserved the whole cerebral row of letters, aspirates excepted. There is a large stock of pure Pushtu words, derived from Prakrit sources. The whole declensional and conjugational apparatus has the closest analogy with Sindhi of the Indic branch of the Family."*

Proverbs.—Bacon justly says, "The genius, wit, and spirit of a nation are discovered by its proverbs." The following are some common Afghan proverbs :

He takes off his clothes before he reaches the water.
 Have your ass tethered if you have a thief as a friend.
 The bird sees the grain, but not the snare.
 When the knife is over a man's head, he remembers God.
 What is white shines best among black.
 Though a mother be a wolf, she does not eat her cub's flesh.
 The ass grown old did not know his master's house.
 Who likes squabbles at home contracts two marriages.
 To every man his own understanding is king.
 The fox thought his own shadow very large.
 He who stands still in mud, sinks.
 What does the satiated man know of the hungry man's state ?
 Though the cock crows not, morning will come.
 The world is a traveller's inn.
 The oxen eat up the crops, and they cut off the ear of the donkey.
 Though the cloud be black, white water falls from it.
 Though the food was another's, the mouth was your own.
 Under his arm a Koran, he casts his eyes on a bullock.
 Like a mad dog, he snaps at himself.
 Be it but an onion, let it be given graciously.
 A bear's friendship is to scratch and tear.
 Who lives with the blacksmith will at last go away with burnt clothes.
 Who loves, labours.
 Though the eyes be large, they act through small pupils.
 A great spear-wound heals quickly ; a severe tongue-wound healeth not.
 Friendship with a fool is the embrace of a bear.
 The ass's friendship is kicking.
 Though the mallet be old, it is sufficient to smash the pitcher.
 Though your enemy be a rope of sand, call him a serpent.
 Wealth is his who eats it, not his who keeps it.
 The horses were shoeing themselves ; the frogs held up their feet.
 As the sun's shadow shifts, so there is no permanence on earth.
 The Afghan boy and his brother, taking a short cut, fell over the cliffs.

Literature.—As a nation the Afghans are very illiterate ; few besides the priesthood can read or write their own or any other language. The literature of the country is mostly in the Persian language, and is confined to the priesthood and the wealthy classes.

* *Languages of the East Indies*, pp. 29, 30.

Correspondences, business transactions, and the work of Government are all carried on through the medium of Persian. Education made some progress under the late Amir.

Still, there is a respectable amount of Afghan literature. The oldest work in Pushtu, as yet mentioned, is a history of the conquest of Surat by Sheikh Māla, a chief of the Yusufzais, and leader in the conquest (A.D. 1413-21). In 1494 Kájú Khan became chief of the same clan; during his rule Buneyr and Panj Kora were completely conquered, and he wrote a history of the events. But these works have not been met with. In the reign of Akbar, Bayazad Ansári, called Pír-i-Rishan, "The Saint of Light," the founder of a heretical sect, wrote in Pushtu; as did his chief antagonist, a former Afghan saint, called Akhund Darweza.

The literature is richest in poetry. Abdur Rahmán (17th century) is the best known poet. Another very popular poet is Khushhál Khan, the warlike chief of the Khattaks in the time of Aurangzib. Many other members of his family were poets also. Ahmad Shah, the founder of the monarchy, likewise wrote poetry. Ballads are numerous.

Major Raverty has published *Selections from the Poetry of the Afghans from the 16th to the 19th century, literally translated from the Original Pushtu*.

He says :

"It must be remarked that these poems are the effusions of men who lived in violence and strife, and whose descendants live so still; the greater number of the poets, except Ahmad Shah and Khushhál Khan and his sons, were either men, who during their life-time had scarcely left the precincts of their native village, or who had devoted their lives to poverty and religious abstraction. Men, who never wrote for fame; and who never contemplated that the inmost thoughts which had occupied their hearts, would even meet the eyes of more than a few dear and admiring friends, after they had themselves passed from the scene for ever."—*Preface*.

Major Raverty gives the following description of Afghan poets :

"A general subject with the Afghan, as well as other Asiatic poets, is that of love, not *human*, but *divine*, and a contempt for the people and vanities of the world; whilst other Afghan poets, such as Khushhál Khan, wrote on any subject that may have been uppermost in their minds at the time, after the manner of Western poets." p. ix.

The following is a translation by Major Raverty from Abdurrahmán, the best known of the poets :

The garden of existence will not bloom for ever !
The market-place of life will not be in bustle always !
Like as the river Abā Sind* boundeth along in its course,
With such like exceeding precipitation is the progress of life.

Just as the lightning, that showeth itself and is no more ;
So swift, without doubt, is the swift course of life.

It is violent and impetuous to such a degree,
That no one is able to command the bridle of life.

Since its swift steed hath neither curb nor rein,
The brave cavalier of life must have a fall at last.

In a single hour it severeth the friendships of years—
In such wise, unfaithful is the friend of life.

I will neither leave my house, nor will I travel ;
For, without going a journey, I pass over the road of life.

It will, in the end, be severed by the shears of fate—
It will not remain for ever connected—this thread of life.

He should view his own self with the bubble's eye,
If, in his heart, one would compute the length of life.

O Rahmán ! there is no opportunity in this world again
For him, over whom *hath* passed away the period of life.

* Abā Sind, the "father of rivers," the name given by the Afghans to the Indus.

GOVERNMENT.

Under this head the old normal state of things will be described. The reforms introduced by the late Amir will afterwards be noticed.

Tribal Government.—The nation is theoretically divided into four great stocks, supposed to spring from four brothers. But these four divisions are practically obsolete, and come up only in genealogies. Each tribe is split up into several branches, and in the more numerous and scattered tribes these branches have separated, and each has its own chief. They retain, however, the common name, and an idea of community in blood and interests.

The type of the Afghan institutions is perhaps best seen in some of the independent tribes near the British frontier. They cling most closely to the democratic traditions. Their rude state of society is held together by a code as rude, which is acknowledged, however, and understood by every one, and enforced by the community, every member of which considers its infringement as an act committed against his own privilege. The *Maliks* or chiefs, are the representatives of the tribe, divisions or family to which each belong, but they possess no independent power of action, and before they can speak in council they must have collected the wishes of the bodies which they represent.

The men of the section (*Kandi*) of a village, having come to a decision, send their representation to a council of the whole village, and then again to that of the sept (*Khel*), and the appointed chiefs of the septs finally assemble is the council of the tribe. Their meetings, in all their stages, are apt to be stormy. If persuasion and argument fail to produce unanimity, no further steps can be taken, unless one party be much the weaker, when sometimes the stronger side will forcibly extort assent. When once a council has decided, implicit compliance is incumbent on the tribe under heavy penalties, and the *maliks* have the power of enforcing these.

Justice.—Justice is administered in the towns, more or less defectively, according to the Muhammadan law by a *Kázi*, and *Muftis*, who assist the *Kázi*, by their explanations of the law. The priesthood are the expositors of the law, and in many cases its administrators. They consequently, by virtue of their combined and priestly functions, exercise a very powerful influence and control over the acts of the government and the conduct of the people. The unwritten code by which Afghan communities in their typical state are guided, and the maxims of which penetrate the whole nation, is the *Puktúnwáli*, or use of the Pathans, a rude system of customary law, founded on principles such as one might suppose to have prevailed before the institution of civil government.

A prominent law in this code is that called *Nanawatai*, or "entering in." By this law the Pathan is bound to grant any boon claimed by the person who passes his threshold and invokes its sanctions, even at the sacrifice of his own life and property. So also the Pathan is bound to feed and shelter any traveller claiming his hospitality. *Retaliation* must be exacted by the Pathan for every injury or insult, and for the life of a kinsman. If immediate opportunity fail, a man will dodge his foe for years, with the cruel purpose ever uppermost, using every treacherous artifice to entrap him. To omit such obligations, above all the *vendetta*, or blood-feud, exposes the Pathan to scorn. The injuries of one generation may be avenged in the next, or even by remoter posterity. The relations of a murdered man may, however, before the tribal council, accept a blood-price.

Crimes punished by the Pathan code are such as murder without cause, refusal to go to battle, contravention of the decision of a tribal council, adultery.

General Government.—Afghanistan is now, and has been before, under one prince, but it is hardly a monarchy as we are used to understand the term. It is rather the government of a dictator for life over a military aristocracy, and within this a congeries of small democracies. The sirdars govern in their respective districts, each after his own fashion: jealous, ambitious, turbulent, the sovereign can restrain them only by their divisions. There is no unity nor permanence; everything depends on the pleasure of a number of chiefs, bound by no law, always at variance, and always ready to revolt when they have the slightest interest for doing so—almost always ready to plunge into strife with a wild delight in it for its own sake. In war, as in peace, chiefs and soldiers are ready to pass from one service to another without scruple. It is a matter of speculation, and no disgrace.

The spirit of Afghan character and institutions was tersely expressed by an old man to Elphinstone, who had urged the advantages of quiet and security under a strong king;

"We are content with discord, we are content with alarms, we are content with blood; but we will never be content with a master."

Taxation.—Information on this subject is very imperfect, and not always consistent. There seems to be a tax on the produce of the soil both in kind and in money, and a special tax on garden ground. A house tax of about 5 rupees is paid by all who are not Pathans. The latter pay a much lighter tax under another name; and the Hindus pay the separate poll tax (*jazeya*). Taxes are paid on horses, &c., kept, and on the sale of animals in the public market.

The aggregate of taxation is not great, but the smallest exaction seems a tyrannical violence to an Afghan. Nor does payment guarantee the cultivator from further squeezing. In many parts of the country collections are only made spasmodically by military force. The people are let alone for years, till need and opportunity, arise when a force is marched in, and arrears extorted.

Custom dues at Kabul and Kandahar are only 2½ per cent. nominally, but this is increased a good deal by exactions. There is a considerable tax on horses exported for sale, and a toll on beasts of burden exporting merchandise, from 6 rupees on a loaded camel, to 1 rupee on a donkey.

Army.—This was reorganised by the late Amir. The following account describes its former condition.

The Amir is the nominal head of the army, and the regiments are commanded by the princes of the blood, without respect to military rank or qualifications. Their arms are also chiefly cast-off British weapons, and are provided for the soldier at a fixed price, which is deducted from his pay. Percussion guns are not much in vogue, as they cannot manufacture caps. Accordingly, flint locks and even matchlocks, with which they can shoot very accurately, are in use. The mountain tribes often throw stones by hand in their wars and can hit the mark aimed at with the greatest correctness and effect. The army is paid in cash or by grants of land; their pay, however, is very irregular, though nominally made every four months. They make up for this remissness on the part of the government by plundering the peasants and committing such excesses that they are the curse of the country. The example is set by their chiefs, who know no restraint. If a horse, a youth, a servant, supplies of food, &c., be wanted for his camp, it is all the same—away they must go. Indeed, were it not for the love of country and independence, nothing would keep the Afghan kingdom together under such a system. The militia is very numerous, and is armed with the long Afghan rifle, the sword, or, in its stead, the Afghan knife, and the shield. The cavalry of the militia are, as a rule, only armed with lance, sword, and pistols, or the blunderbuss, a short gun with a bell-shaped mouth. The militia is in reality under the direct command of the chiefs, though it is supposed to owe allegiance to the King. They provide their own arms, and except on active service for the State, receive no pay. The army is undisciplined and little to be depended on, though unmindful of tribal jealousies it will rally readily in the defence of the country. Great improvements were made in it by the late Amir.

HISTORY.

The Afghans, as already mentioned, call themselves *Beni-Isrâel*, 'Children of Isrâel', and claim descent from King Saul, whom they call by the Muhammadan corruption Tâlût. It is said that Saul had a son called Jeremiah, who again had a son called Afghâna. This legend is not older than the 16th century. The chief argument is that the Afghans have Jewish feature, but so have some other nations.

Ancient History.—About 500 B.C. Afghanistan was included in the dominions of the Persian King, Darius Hystaspes. It was crossed by Alexander on his way to India. Seleucus, one of the generals of Alexander who obtained possession of the eastern portion of his dominions, is said about 310 B. C. to have given to the Indian prince Chandragupta, in consequence of a marriage contract, some part of the country west of the Indus. Some sixty years later the independent Greek Kingdom of Bactria was established, which eventually extended into Afghanistan. The Greeks were known in India as Yavanas. The Kabul valley is rich in the coins of that kingdom.

In the tenth century Afghanistan was conquered by the Muhammadans. In 977 A. D. Jaipal, the Hindu chief of Lahore, annoyed at Afghan raids, invaded Afghanistan; but was

defeated by Subuktigin, Prince of Ghazni, who also garrisoned Peshawar. In 997 Subuktigin died, and was succeeded by his famous son Mahmud, who extended his father's dominions from Persia on the west, to deep into the Punjab in the east. Mahmud's 17 invasions of India are well known. His expeditions beyond the Punjab were to plunder a temple or demolish an idol, but he left the Punjab as an outlying Province of Ghazni. There had long been a bitter feud between the Afghan towns of Ghor and Ghazni. Mahmud had subdued Ghor in 1010; but about 1051 the chief of Ghor captured Ghazni, and dragged its principal men to his own capital, where he cut their throats and used their blood in making mortar for the fortifications. Ghor finally triumphed over Ghazni in 1152, and in 1185 Muhammad of Ghor began the conquest of India.

The whole of Afghanistan was conquered by Timur, and Kabul remained in the hands of a descendant till 1506, soon after which, another more illustrious descendant, Bábar, captured it, adding Kandahar in 1522. For the next two centuries, Kabul was held by the Mogul Emperors of Delhi; Herat, by Persia; while Kandahar repeatedly changed hands between the two. In 1708 Kandahar expelled the Persians, and set up a Chief of the Ghilzai tribe; in 1715 Herat also became an independent Afghan State. In 1720-2 the Ghilzais took Ispahan, and held the throne of Persia for a short space. Nadir Shah, of Persia, reoccupied the Afghan Provinces (1737-38), and held them till his assassination in 1747.

Modern History.—With Ahmed Shah, Afghanistan, as such, first took a place among the kingdoms of the earth. He was a young Afghan soldier of the Abdáli Clan, who after the assassination of Nadir was chosen by the Afghan chiefs at Kandahar to be their leader. He assumed kingly authority over the eastern part of Nadir's empire, with the style of *Dur-i-Durrán*, 'Pearl of the Age', bestowing that of Durrán upon his clan, the Abdális. During the 26 years of his reign, he carried his warlike expeditions far and wide. Westward they extended nearly to the shores of the Caspian; eastward he repeatedly entered India. Six times the Afghans under Ahmed Shah invaded India, pillaging, slaughtering, and then scornfully returning to their home with the plunder of the Empire. They are thus described by Sir W. Hunter :

"The Afghan great invasions during the thirteen middle years of the last century form one of most appalling tales of bloodshed and wanton cruelty ever inflicted on the human race. In one of these invasions, the miserable capital, Delhi, again opened her gates and received the Afghans as guests. Yet for several weeks, the citizens were exposed to every foul enormity which a barbarian army could practise on a prostrate foe. Meanwhile the Afghan cavalry were scouring the country, slaying, burning, and mutilating in the meanest hamlet as in the greatest town. They took especial delight in sacking the holy places of the Hindus, and murdering the defenceless votaries at the shrines. For example, one gang of 25,000 Afghan horsemen swooped down upon the sacred city of Muttra during a festival, while it was thronged with peaceful Hindu pilgrims engaged in their devotions. They burned the houses together with their inmates, slaughtering others with the sword and lance, hauling off into captivity maidens and youths, women and children. In the temples they slaughtered cows and smeared the images and pavement with blood."

"The border-land between Afghanistan and India lay silent and waste; indeed districts far within the frontier, which had once been densely inhabited, and which are now again thickly peopled, were swept bare of inhabitants."

Ahmed Shah, at the great battle of Panipat (1761), with vastly inferior powers, gave the Muhammadans a tremendous defeat. Having long suffered from a terrible disease, he died in 1773, leaving to his son Timur a dominion which embraced the whole of Afghanistan, the Punjab, Kashmir and Turkistan to the Oxus, with Sind, Baluchistan, and Khorasan as tributary governments.

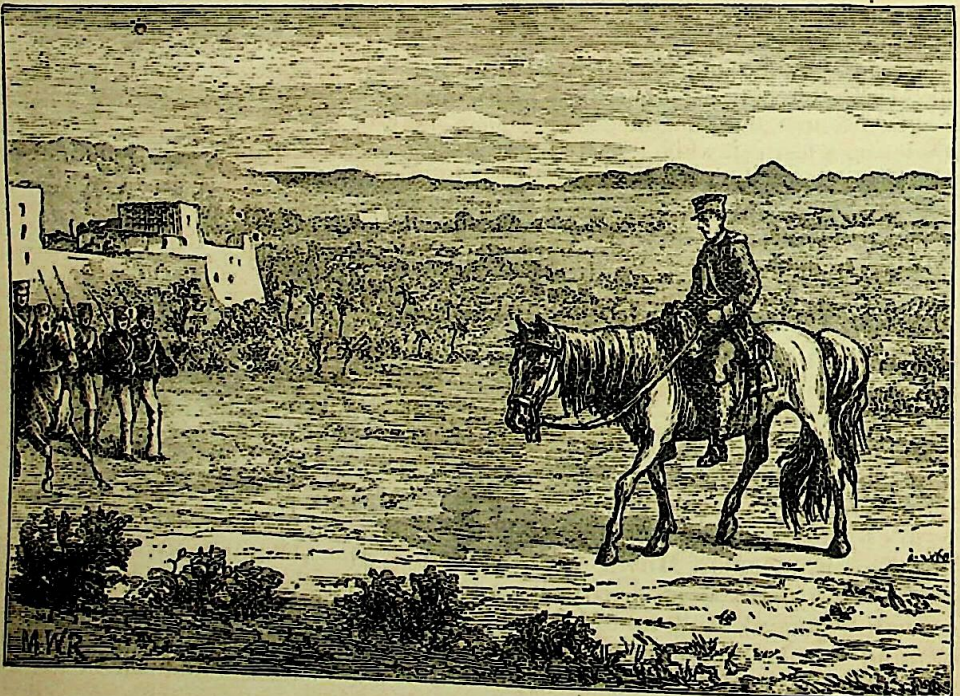
Timur transferred his residence from Kandahar to Kabul, and continued during a reign of 20 years to stave off the anarchy which followed close upon his death. He left 23 sons, of whom the fifth, Zamán Mirza, with the help of the Abdális, succeeded in grasping the royal power. For many years barbarous wars raged between the brothers, during which Zamán Shah, Shuja-ul-Mulk and Mahmud, successively held the throne.

Mahmud owed success to Fattéh Khan, a man of masterly ability, the eldest of 21 brothers. The malignity of Kamran, the worthless son of Mahmud, succeeded in making the King jealous of his minister, and with matchless treachery, ingratitude, and cruelty: the latter was first blinded and afterwards murdered with prolonged torture, the brutal Kamran striking the first blow.

Fatteh Khan belonged to the Barakzai clan, who united to avenge his death. Mahmud and his son were driven from Kabul, Ghazni, and Kandahar, and with difficulty reached Herat (1818). Herat remained theirs till Kamran's death (1842), and after that was held by his able and wicked minister Yar Mohammed. The rest of the country was divided among the Barakzai—Dost Mohammed, the ablest, getting Kabul.

Dost Mohammed Khan.—Dost Mohammed, the brother of Fatteh Khan, was born about 1806. As has been mentioned, he made himself master of Kabul which he governed with ability. In 1837 the Persian siege of Herat and the proceedings of Russia created uneasiness. For the security of India, Lord Auckland thought it necessary to depose Dost Mohammed and place Shah Shuja, the rightful heir, upon the throne. For this purpose, in 1838, an army of 21,000 men, under Sir John Keane, advanced through the Bolan Pass to Kandahar, where Shah Shuja was crowned in his grandfather's mosque. When Ghazni was taken, Dost Mohammed, finding that his troops were deserting him, fled across the Hindu Kush, and Kabul was entered. As the war was now thought at an end, Sir John Keane returned to India with a great part of the army, leaving behind 8,000 troops with Sir William Macnaghten, and Sir A. Burnes as colleagues.

For two years Shah Shuja, supported by British troops, remained in possession of Kabul and Kandahar. In 1840 Dost Mohammed surrendered himself to the English, and was sent to India where he was honourably treated. Shah Shuja was unpopular, and there were many insurrections. In November 1841, Sir A. Burnes was assassinated in Kabul. Macnaghten was treacherously murdered at an interview with Akbar Khan, the eldest son of Dost Mohammed. The Afghan leaders promised to allow the British army to return in safety to India. It was the depth of winter when it left, and its commander General Elphinstone, was a feeble old man. When the army started there were 4,000 fighting men and 12,000 camp followers. Their way lay first through the Khoord Kabul Pass, a narrow gorge, five miles in length, and so narrow that the rays of the sun never penetrated its depths. At the bottom runs an impetuous torrent. Through this defile the troops pressed wildly on, while the Ghilzais, from every rock, poured an incessant fire upon the crowd beneath. Here more than 3,000 perished.



DR. BRYDON REACHES JALALABAD.

In the evening the survivors reached the fort of Khoord Kabul, but there the suffering was increased. The altitude and the cold were greater; there were neither tents, fuel, nor food. The march was resumed, but the cold was so great that few of the sepoys were able to hold a musket, much less to pull a trigger. Meanwhile the Ghilzais continued their deadly fire, and the narrow defile between the hills was soon filled with the dying and the dead. At Gandamak the survivors mustered only 20 muskets. Dr. Brydon, a medical officer, with a broken sword in his hand, so covered with wounds that he could scarcely keep his saddle, alone reached Jalalabad. Shah Shujah was assassinated shortly after the departure of the British.

To avenge this disaster and recover the prisoners, an army was sent in 1842, up the Khaibar Pass, under General Pollock. Kabul was taken and the prisoners recovered. The citadel and central bazaar of Kabul were destroyed, and the army finally evacuated Afghanistan in December, 1842.

Dost Mohammed, released, was able to resume his position at Kabul, and was afterwards friendly to the English till his death in 1863.

SHER ALI, the second son of Dost Mohammed, succeeded his father in 1863, in preference to Afzul Khan, his elder brother. A civil war immediately broke out between the two, and at one time Sher Ali was reduced so low as to give up Kabul and Kandahar; but



SHER ALI, SON OF DOST MOHAMMED.

in 1868 he drove Abdur Ráhmán Khan, the son of Afzul Khan, into exile, and established himself on the throne. He was recognized by the English Government, and in 1869 was splendidly entertained at Umbala by Lord Mayo. Unfortunately he received with honour at Kabul a Russian embassy, while a similar British Mission was stopped on the frontier.



SIRDAR MAHOMED ALI KHAN, HALF BROTHER OF SHER ALI.

Lord Lytton declared war, and after a series of defeats Sher Ali fled from his capital in December 1878, and soon after died at Balkh.

Yakub Khan, the son of Sher Ali, born about 1847, distinguished himself by defeating his cousin Abdur Ráhmán Khan, the late Amir. Finding his claims ignored in favour of his younger brother Abdulla Jan, he rebelled against his father in 1870, and was in prison when the father in 1879, resolved, in consequence of his defeats by the English, to abandon his capital. Acknowledged by the people, Yakub Khan hastened to conciliate the advancing enemy, and by the treaty of Gandamak, (May 26) he agreed to place his foreign policy in the hands of the British, and to accept a Resident at Cabul. On September 2nd, the Resident, Sir Louis Cavagnari, with his escort, was murdered in a religious riot, and the



YAKUB KHAN, SON OF SHER ALI.

Ayub Khan, born about 1849, son of Sher Ali and brother of Yakub Khan, had long been an exile in Persia when his father, driven from his kingdom, died in despair at Balkh. Immediately upon this event, Ayub Khan entered Herat, and was recognised as Governor of the city. His detestation of the English caused him to disapprove of Yakub's policy during the latter's short reign, but he does not seem to have taken any definitely hostile steps until after Yakub's abdication and detention, when Abdur Ráhmán was appointed his successor. It was then rumoured that Ayub was advancing from Herat upon

Kandahar, and General Burrows, with a small force, was sent to check his progress. Unfortunately General Burrows offered battle upon disadvantageous ground near a village called Maiwand. The British force was almost annihilated; the survivors retreated to Kandahar, and after some delay Ayub began the siege of the city. Ayub was defeated by General Roberts, who made a forced march from Cabul, and fled to Herat. When the British had once more evacuated Afghanistan, Ayub advanced upon Kandahar, and gained a brilliant victory at Malnaad over the troops of Abdur Ráhmán. On the arrival of Abdur Ráhmán himself, Ayub Khan was again defeated, and fled to Persia. Wishing to join the Russians, he was made a prisoner of state and was afterwards sent to India. Like Yakub Khan, he is now a pensioner of the British Government, living at another hill station.



AYUB KHAN, SON OF SHER ALI.

ABDUR RAHMAN KHAN,

THE LATE AMIR.

A full account of the interesting and eventful life of the late Amir, partly autobiographical, is given in his *Life* edited by Mir Munshi Sultan Mahomed Khan, Secretary of State of Afghanistan, and published in two volumes by John Murray, in 1900. The following sketch of his history is mainly abridged from it.

Abdur Rahman was the son of Afzul Khan, the elder son of Dost Mohammed, and probably born in the year 1844. At Balkh his father ordered him to begin his lessons; but he says, in his autobiography, "I tried to read and write all day, but I was very dull.

I hated lessons, and my thoughts were much occupied with riding and shooting. My tutor tried hard to teach me with little success." But his time was not all spent in amusement. He says :

"I have mentioned elsewhere the fact, that when I was a boy I hated reading and writing, and devoted myself to working with other workmen in my father's workshops. The earnest desire of my life at that time was only to learn the profession of architecture, rifle making, casting, carpentry, blacksmiths', and other kinds of work. All these I mastered thoroughly, and could make the articles with my own hand without the assistance of other workmen, quite as well as any of those who had taught me. Two rifles that I made entirely from start to finish, without help from any one, are now in Kabul."

Abdur Ráhmán, while still a young man, was appointed by his father Governor of Tashkusghar. He bestowed certain presents on the people, and reduced the fixed revenues on land when there was any failure in the crop. His father, on his return, refused to allow the concessions he had made, and Abdur resigned the governorship. Not long after, he married the daughter of the Governor of Herat.

The false charges brought against Abdur by one of his father's favourites, made him very unhappy, so he thought to run away to Herat to his father-in-law. When his father heard of it, he was cast into prison for a year with chains on his ankles.

Afzul Khan was recommended to appoint his son Commander-in-chief of the Army and sent for him. Abdur says :

"I came straight from prison to appear before him without dressing my hair or washing my face, wearing the same clothes in which he had last seen me, with chains around my ankles.

"The moment he saw me his eyes filled with tears, and he said, 'Why do you behave like this?' I answered, 'I have done no wrong; it is the fault of those who call themselves your well-wishers that I am in this condition.'"

"The next day I took charge of the army, and inspected the workshops and magazine. My father being satisfied with my military service, gave me full authority over the entire army, keeping in himself the civil affairs of the country, with the accounts of the kingdom."

Dost Mohammed, Amir of Afghanistan, died in 1863. Civil war immediately broke out. Dost Mohammed wished his son Sher Ali to succeed him in preference to his elder son Afzul Khan, of drunken habits. In this war Abdur Ráhmán took a prominent part in his father's behalf. In 1865 he seized Balkh, and in the following year Kabul surrendered to him and he proclaimed Afzul Khan Amir. Afzul died after a reign of a few months, and was succeeded at Kabul by his brother Azim. Abdur Ráhmán swore allegiance to Azim, but soon quitted the capital in disgust, and retired to Turkistan. His most able opponent out of the way, Sher Ali set out from Herat. Abdur Ráhmán hurried to the assistance of his uncle Azim, but was defeated with loss by Yákub Khan, son of Sher Ali in 1867, and again in 1868. With the last battle the civil war came to an end. Sher Ali once more became the acknowledged ruler of his father's dominions. In 1869 he was splendidly received at Umbala by Lord Mayo.

Abdur Ráhmán took refuge in Russian territory, where he was kindly received, and obtained a pension. He lived chiefly in Samarkand, in Turkistan. He says :

I spent 11 years altogether in the Russian city, spending my days in hunting and shooting. So I passed my time in amusements to beguile my grief. My only anxieties and griefs were the fate of my family, my mother, and my son Abdalla who were prisoners."

In 1878 Sher Ali received with honour a Russian embassy at Kabul, while a similar British Mission was stopped on the frontier. Lord Lytton, Governor-General of India, then declared war against Sher Ali. After a series of defeats, Sher Ali fled from his capital in December, 1873, and being informed that he could not expect any help from the Russian Government, he died, worn out by disappointment and fatigue, near Balkh.

When war broke out between Sher Ali and the British Government, Abdur Ráhmán went to Balkh to watch the progress of events. He received a letter from Mr. Lepel Griffin, the British Resident, expressing pleasure at his safe return, and asking his plans. In March, 1880, the British Government decided that his claims to the vacant throne were superior to those of the other competitors, and he was recognised as Amir. The chiefs and heads of the Afghan tribes also accepted him as their ruler. To strengthen his position, the British Government agreed to pay him an annual subsidy of 12 lakhs of rupees, afterwards raised to 18 lakhs.

THE COMMENCEMENT OF THE AMIR'S GOVERNMENT.

He thus describes his troubles :

"When I first succeeded to the throne of Kabul, my life was not a bed of roses. On the contrary, I was surrounded by difficulties of all kinds. Here began my first severe fight, against my own relatives, my own subjects, and my own people. . . . There is no doubt about the truth of the saying : 'The greater the position, the greater the responsibilities, and the greater the responsibilities, the greater the anxieties.'"

"Uneasy lies the head that wears a crown."

The early administration of the Amir was undoubtedly severe. Wheeler says :

"The Amir Abdur Ráhmán has always held somewhat inflated notions as to the divine right of Kings. He was firmly resolved from the first that his will should be supreme throughout Afghanistan. No power but his own should be allowed in the land. Every man of influence, rank or position must be taught humility or take the consequence ; every unruly tribe must be coerced into obedience and inured to discipline. The process began almost as soon as he mounted the *musnud* ; and before very long there was scarcely a great man left in the kingdom save the Amir himself. Some were driven into banishment, others met with an unkindlier fate. In particular those Afghans who had earned our good-will during the British occupation were seemingly marked out as persons to be removed without compunction, either by deportation to India or by more summary methods. To a large number of the exiles the Indian Government granted compassionate allowances, thus adding considerably to the almost ruinous cost of our Afghan policy. In August, 1882, Abdur Ráhmán was asked to let some of them return, and his answer was. 'They will never be my friends, nor can I afford to pay them three lakhs a year. If the British authorities send them to me and do not mind it, I shall kill them all.'"

"It is impossible to give a complete list of all who incurred the Amir's wrath. Some were poisoned, others were beheaded or strangled."*

His domestic policy, says Sir Lepel Griffin, has been harsh, repacious, and cruel. He ruled, said Sir West Ridgeway, with a rod of iron. 'He is a hard and cruel ruler, but he rules a hard and cruel people.'†

Abdur Ráhmán's first encounter was with Ayub Khan, a son of Sher Ali. When the English had once more evacuated Afghanistan, Ayub advanced upon Kandahar, and gained a brilliant victory at Malnaad over the troops of Abdur Ráhmán. On the arrival of Abdur Ráhmán himself, Ayub Khan was defeated, and fled to Persia. Wishing to join the Russians, he was made a prisoner of state, and was afterwards sent to India, where he is now a pensioner of the British Government.

Among the other wars of Abdur Ráhmán may be specially mentioned his conquest of Kafiristan, inhabited by a tribe called 'Sia Posh Kafirs' "black clad infidels." Most of them were transported to Afghanistan, and obliged to turn Muslims.

PUBLIC WORKS.

The most interesting part of the administration of Abdur Ráhmán were his efforts to civilize his people and to introduce among them some knowledge of western arts and manufactures. He was an Asiatic Peter the Great. He says :

"On my succeeding to the throne, and after the departure of the English from Kabul, I placed my foot in the stirrup of progress and administration."

"I was in the most urgent need of arms and ammunition for the wars which were taking place in my own country from time to time, and were expected to break out at any moment. I also wanted to buy machinery suitable for getting iron, coal, lead, copper, and other minerals out of the mines in Afghanistan. These, however, required a much larger sum than I could spend from the necessities of my Government. I therefore first bought machinery for making guns, rifles, and cartridges, before establishing the more expensive machinery required for mining operations, and for providing the raw material for the daily consumption of the machines."

"My external and internal troubles and anxieties did not allow of my giving sufficient attention to manufactures till 1855, when I went to Rawalpindi to meet my wise and learned friend, Lord Dufferin, then Viceroy of India."

* The Amir Abdur Ráhmán, pp. 138, 139.

† Ibid, p. 233.

The first European who entered the service of the Amir was a French engineer, named Jerome, who superintended the electric lighting machine and engines. The next was an English engineer, named Mr. Pyne, (now Sir Salter Pyne).

The Amir's objects in employing Europeans were the following :

"First, to have my people taught engineering and other works by Englishmen experienced in such things; secondly, to bring my people and the English in contact with each other, so that the old hatred that existed between these two nations should be removed from their minds, as our Governments were friendly with each other, and the interests of both were identical. I was also desirous that the English people should hear of the progress made under my Government from their own countrymen."

Mr. Pyne, going to Kabul in 1886, lost no time in starting a workshop, and he relates that after the lapse of three months the Amir, when he came to inspect the building, delivered himself as follows :

"This is one of the happiest days of my life. I have to-day seen the foundation of what is to be a great event for Afghanistan. Before these workshops can be finished there are three things needed—God's help, my money, your work. Your work and God's help without my money are of no avail. God's help and my money without your help, and your work and my money without God's help, are equally in vain. I will find the money, you will do the work, and we must hope for God's help."

The Amir says, "The second Englishman who visited Kabul after Mr. Pyne was named Mr. O'Meara, a surgeon dentist. He came for the purpose of making a set of teeth for me."

It is said that the operation of extracting teeth and putting in new ones was performed in open durbar. To impress his untutored Afghans with a becoming sense of their ruler's power, he would sometimes remove his teeth in their presence, clean and polish them with a brush, and solemnly put them back again. If those who beheld this marvel were simple villagers or hill men, they would look aghast at the king who could thus take himself to pieces before their eyes.*

Mr. O'Meara gives the following account of the Amir :

"One of the most surprising things was the way in which the Amir worked; nothing seemed too hard or too difficult for him to master. He was always ready to listen to the complaints of his people and to redress their grievances. For instance, one day when he was out riding, an old woman met him on his way to Paghman; she held out her petition, and he at once stopped his horse and beckoned her to approach him. He then read her petition through, and asked her many questions, talking to her for some time in the most affable and kind manner. The old dame went away quite comforted and happy. Another day the Amir was talking to me about his financial bothers, he said, 'Only one-fourth of the revenue of my country is paid into my Exchequer; another fourth, I can only manage to get by fighting for it! The third fourth comes out of the pockets of my people, but it never reaches mine, while as to the remaining fourth, people do not know to whom to pay it.' †

The Amir gives the following account of the industries which he introduced :

"Year by year the workshops have been enlarged, new ones being erected as occasion required. Machines were bought and placed in their buildings for making Martini-Henry and Snider rifles and cartridges, also saw-mills were built, together with machines for all kinds of carpenters' work. I also bought and started the following machines: for making cartridges for the Martini-Henry and other rifles; big lathes; gun-boring and rifling; 100 horse power condensing engine with boilers; steam hammers with boilers; boot-making and leather-sewing machines; powder-making manufactories; soap and candle-making machines; stamps and dies for coining at the mint; distillery apparatus for wine, etc.; tannery and dyeing leather; agricultural and gardening implements; furnaces for smelting ore and metals for making heavy guns, and for blacksmiths' work; machines for making swords, cartridge caps, and for loading and filling the cartridges; machines for casting and making shells for mortar and heavy guns and various other machines. I continue to increase the stock of machinery every year by buying new inventions as I find need for them."

Results.—The Amir says :

"Praise be to Allah! At the present day there are about 100,000 men employed in Afghanistan in the work of roadmaking, building, manufactures, industries, mining, and many other

* Wheeler's *Abdur Rahman*, p. 220.

† Quoted in *Life of Abdur Rahman*, Vol. II, p. 25.

branches of work, all of which were introduced by me. This demonstrates the great progress made in my country, and also that all these men are enabled to earn their livelihood by being usefully employed instead of as formerly in burglaries, robbing and plundering the caravans. They had no other occupation in those days, and had to get their living as best as they could. There is a saying that "Satan finds business for lazy hands," and our prophet says: "He who works is beloved of God."

ARMY REFORM.

Wheeler says:

"In the old days the Afghan army, in time of foreign invasion, was the nation in arms. Every male was born a soldier, and would be attached to this or that tribal chief from the day he could hold a musket. On the outbreak of war each chief with his contingent would hasten to the ruler's camp, whither also would flock as many of the townsfolk as wished to join in the fight, and a variable number of free lances. The troops received no pay, and lived by plunder. For the most part they were horsemen, armed with a firelock or carbine, pistols and sword or lance, and a target, a foot and a half across. In fact the Afghan army, as General Ferrier observed, 'was a miscellaneous and undisciplined rabble.'"

Abdur Ráhmán claims that his father, Afzul Khan, laid the foundation of organizing the Afghan army into proper divisions, columns, batteries, cavalry, and regiments under the orders and instructions of his grandfather Dost Mahomed. He was greatly helped by a European military officer, named Campbell, and other Indian officers.

Wheeler thus describes the continuation of the work:

"Sher Ali, after his visit to Lord Mayo, resolved to have a regular army. Batteries of field and mountain artillery, and regiments of horse and foot, were raised, and the English field-exercise books for the three branches of the service were translated into Persian and Pushtu. Sher Ali also started foundries for cannon and small arm factories. His military reforms, however, broke down at the first test."

Abdur Ráhmán says:

"His army was defective in several respects, one of them being that the soldiers did not get their pay regularly and had certain privileges granted to them of extorting money from the subjects without any punishment being inflicted on them for so doing. The officers were lazy, steeped in indulgence and vices of all kinds, gambling, opium-smoking, Indian hemp-smoking, and other bad habits which cannot be mentioned in this book. The worst thing of all was the enforced conscription which caused general discontent in the country."

Wheeler thus describes Abdur Ráhmán's further efforts at reform:

"Abdur Ráhmán's talent for organization, even more perhaps than his wish to have an effective army, led him to recur to the regular system which his uncle Sher Ali had introduced. Divisions, brigades, regiments, batteries, troops, and companies were accordingly called into existence, and a scale of military pay was elaborated. A general of the first class was to receive 600 Kabuli rupees monthly, a brigadier 250, a colonel of cavalry 200, a major 120, captains of cavalry 80, of infantry and artillery 30, and so on down to corporals of foot, who received 10 rupees. The rank and file were to be paid partly in kind, a trooper getting 16 rupees in cash, and 4 rupees worth of grain, a private of foot 5 rupees in cash and 3 rupees worth in grain. Every regiment was to have a *mulla* as chaplain, a physician (*hakim*), and surgeon (*yarrak*). As a rule the officers of the Amir's army are men of family appointed direct, promotion from the ranks being rare. Besides the regular army, there is a large body of irregular levies, consisting of the mounted retainers of the tribal chiefs, and militia infantry who receive pay at the rate of 5 or 6 rupees a month. Both with the regulars and the levies, pay is often months in arrears* and forced contributions are very generally exacted from the civil population." pp. 216, 217.

The *Statesman's Year Book* for 1901, thus describes the present condition of the Amir's army:

"No trustworthy statistics regarding the strength of the Afghan army are available. It is said to number 44,000 men, including 7,000 cavalry, and 360 guns. Regular troops are now stationed at Herat, Mazar-i-Sharif, Kandahar, Jelalabad, Kabul, and Asmar. In 1896, the Amir ordered a conscription of one man in every seven, but the project met with much opposition, and

* Abdur Ráhmán says only two months.

does not seem to have been carried out. Cannon, rifles, and ammunition are manufactured at the Kabul arsenal, under the superintendence of Englishmen in the Amir's service. The factories, with the machinery imported from England, are capable of turning out 10,000 Martini cartridges, 10,000 Snider cartridges, and 15 rifles daily; and two field guns weekly. There are enough breech loading rifles to equip 50,000 infantry, but it is uncertain how many of these weapons have been issued, or to what extent the troops are trained in their use. Few, if any, of the regimental officers can be considered competent either to instruct or lead the troops." p. 363.

Abdur Ráhmán acknowledges the want of competent officers :

"What Afghanistan does require very loudly is properly trained military officers to supplement and make more useful its splendid stock of war materials. I am paying every attention to remedy this difficulty as time goes on."

"As education is a most important branch of an officer's training, they have to prepare themselves for their profession, and become competent to perform their duties. This is tested by examinations." Vol. II. p. 59.

REPRESSION OF CRIME.

Afghanistan was notorious for its bloodshed. Even in the Peshawar valley it is said that the murders averaged one a day.

Abdur Ráhmán says :

"The records of Sher Ali's office, which are now in possession of my officials, show that a fine of 50 rupees was the only punishment imposed upon one person murdering another, proving that the lives of men and women were cheaper than the life of a sheep or a cow. In consequence of this laxness, from one small province alone, Najrab, in which there are 20,000 families, the fines that were paid into the Governor's hands at that time amounted to 50,000 rupees annually, which means that 1000 murders were committed in a year." Vol. I. p. 224.

Mir Munshi Sultan Muhammed Khan, in *The Constitution and Laws of Afghanistan*, thus describes the severe measures now employed to repress murder :

"Every person who takes any part in the murder, or even takes part in the conspiracy for it, are all sentenced to death. The murderer is tortured till he confesses all those who helped him or gave him advice or took any part in the murder. It is owing to the very severe laws about murder that there are not five murder cases in a year throughout the whole kingdom of Afghanistan. Not only is the punishment for murder severe, for those who take part in it, but the inhabitants round the spot where the crime was committed, extending to a distance where a loud cry from the spot can be heard, are responsible for finding the murderer; if he is not found they must pay very severe fines." p. 134.

The statement of only five murder cases a year may be questioned, but undoubtedly there has been a great decrease in crime. Abdur Ráhmán claims that the roads are now safe :

"The people of every village and town are responsible for the safety of the travellers and strangers journeying through their province. For instance, if a traveller is killed, or his property is stolen in the vicinity of a town or village, the people, of that village are either to find the wrong doer or answer for the injury themselves. Therefore a man of loose character does not find room anywhere in the whole country; because wherever he goes the people say that they cannot answer for his misdeeds, and he must go to another place farther away. This is the reason why all the roads are now so safe for travellers throughout the whole of my dominions, though there are no people to look after the safety of the caravans. Of course I must give credit to my Detective Department, and various other arrangements, which have put an end to the everlasting danger which travellers and strangers had to suffer." Vol. II. p. 69.

EDUCATION.

The Amir says :

"I have opened various schools for the education of members of my family, my personal attendants, and page-boys; for prisoners of war; for the army, and for the children of my officials and other subjects. Besides that, the people themselves have opened voluntary schools for the education of their children everywhere. Every official, no matter what his duties may be, has to go through an examination: even the clergymen and priests who used to look upon themselves as equal to prophets, cannot be appointed to any post, or admitted to perform the duties of the Church,

without passing an examination, their success in which entitles them to a certificate from the Council of Examiners. As I have mentioned under their various headings, education is extended to every profession and department, and I need not repeat them here. My eldest son has learnt English, history, geography, mathematics, drawing, surveying, and astronomy. Vol. II. pp. 74, 75.

Female Education.—On this important subject the Amir has the following remarks:

“Another piece of advice I must leave for my sons and successors, is this; the existence of every Government and its continuance are greatly in the hands of the subjects: my sons and successors must therefore struggle day and night for the peace, happiness, and welfare of their subjects. If the people are rich the kingdom is rich—if the subjects are peaceful, the Government is at peace. If the subjects are learned and wise, the statesmen and ministers of the kingdom who steer the ship of state are better fitted, being taken from the ranks of the subjects and being inspired by the people. The education of our subjects is therefore, a matter of the very greatest importance in the future. In that future Afghanistan can never make full and complete progress unless its women are educated. The children take their first and primary lessons from their mothers, and the thoughts and ideas imbibed in childhood influence their character and thought throughout the whole of their lives, and take a firmer hold upon the roots of their minds than any after education can ever do.” Vol. II. pp. 197, 198.

The Amir thus describes his own educational acquirements:

“I can speak and read the following languages: Pushtu, the language of the old Afghan tribes; Persian, the language of the Court and of literature—this is also the official language; Turki, the language of my Turkoman-subjects; Russian, Arabic, and Hindustani. The last-named two languages I do not know thoroughly, but I understand them. I like to know something about all subjects, and never neglect an opportunity of acquiring fresh knowledge. When, therefore, any foreigner or my own countrymen come into my presence, I ask them all kinds of questions, especially upon those subjects on which I know they are qualified to speak. In this way I learn something from everybody.” Vol. II. p. 107.

THE PRINTING PRESS.

The Amir says:

“Before my accession to the throne there was no type writing or printing press throughout the whole dominion of Afghanistan, and education was so neglected that I had to advertise all over the country for thirty clerks who could read and write their own tongue. I could, however, find only three to fulfil these conditions. Praise be to Allah! thousands of my people can now read and write, and thousands of copies of various books furnishing information on various subjects, forms of papers, promissory notes, &c., are printed and published by the Kabul Press.”

“The man who deserves great praise for opening the press at Kabul, was the late Munshi Abdul Razak, of Delhi; he died of fever, but the printing and press work are being carried on by many Kabuli men taught by him, and in remembrance of his services I give his full pay to his sons and widow.” Vol. II. pp. 46, 47.

The Amir says:

“I myself have written several books which have been printed at the Kabul Press.” Vol. II. p. 106.

Of the publications with which the Amir's name is connected, that on the *Jihad* attracted most attention. It is thus noticed by Wheeler:

“But the most remarkable document of a theological kind to which Abdur Ráhmán gave his *imprimatur*, is the pamphlet printed by his order, if not compiled by his own hand, in December, 1887, and intended to set forth the duty of obedience to kings. A number of translated extracts from this work were given by the Allahabad *Pioneer*, and they show how Abdur Ráhmán posed, in the eyes of his subjects, as the enemy of unbelievers. The materials for the pamphlet are said to have been collected by a committee of 13 *mullas*, and to have been edited by the Amir himself. The first chapter deals with *Jihad*, or religious war, and says:

“May it not remain hidden from all believers and followers of the Prophet that the gracious God has imposed *Jihad* on all believers as a weighty debt and bounden duty, and whoever shall deny this shall become a Kafir, since this has been established and made clear by the Koran and the traditions of the Prophet.”

The second chapter treats of the honours and rewards in heaven that await warriors of God :

"In this world you may gain honour and respect, and exceeding happiness in Paradise where a man of the lowest rank shall receive 72 *houris*, with 82,000 attendants. Each abider in Paradise shall have 70 conches for his repose, and the smallest pearl that adorns the diadem of the *houris* shall be of such brilliance and lustre as to illumine all space between east and west."*

On account of his zeal in the cause of Islam, Abdur Ráhmán in 1896 formally assumed the title of Zia-ul-Metatiwadin, Light of Union and Religion."†

POST OFFICE.

Abdur Ráhmán says :

"This department was nominally in existence before my accession, but only one road was open for the post from Kabul to Peshawar, and the time taken before letters reached their destination was very long and uncertain. At present proper arrangements are in force, and post-offices are open in every town in my dominions. The delivery is so expeditious that it takes only 36 hours for letters to come from India to Kabul, and the posts run to all the neighbouring countries, towards Russia, Persia, China, and India. The system of registering letters and taking the receipt, giving notices and sending parcels, issuing postal orders, etc., is quite complete, and modelled on the Indian post-offices. Sufficient income is derived from the receipts to cover all expense." Vol. II. p. 78.

DETAILS OF DAILY LIFE.

A chapter on this subject is introduced by the following remarks :

"From my childhood up to the present day my life is quite a contrast to the habits of living indulged in by nearly all other Asiatic monarchs and chiefs. They live for the most part a life of idleness and luxury, and it is thought by aristocratic people that the prestige of a prince is minimised by his being seen walking on foot or doing anything with his own hands. I myself believe that there is no greater sin than allowing our minds and bodies to be useless and unoccupied in a useful way; it is being ungrateful for the gifts of Providence.

This love for work is inspired by God; it is the true ideal and desire of my life to look after the flock of human beings whom God has intrusted to me, His humble slave.

To those who would like to know some particulars of my daily life, I would say that I have no fixed time for sleeping nor any definite time for taking my meals; sometimes my meals are kept at the dinner-table in front of me for many hours, whilst I, being absorbed in my thoughts, forget all about them. So deeply do my thoughts take possession of me when I am planning various improvements and considering State affairs, that I do not see any of the people who are in my presence. Many nights I begin reading, and writing answers to letters, and do not raise my head until I see that the night is past and the morning has come.

As I have said, there is no fixed time for meals or other personal needs. I may mention that my usual custom is to rest about five or six in the morning, rising again about two in the afternoon. The whole time that I am in bed my sleep is disturbed in such a way that I awake nearly every hour, and keep on thinking about the improvements and anxieties of my country; then I go to sleep again, and so on. I get up between two and three in the afternoon, and the first thing I do is to see the doctors and hakims, who examine me to see if I require any medicine. After this the tailor comes in, bringing with him several plain suits made in the European style. I choose one for that day's use. After I have washed and dressed, my teabearer enters, carrying tea and a light breakfast.

No sooner do I appear at work after finishing my breakfast than various officials, my sons, and household servants step in to take instructions for their various duties. Every page-boy, of whom there are hundreds, and men of the detective department, walk in with letters in their hands from one or other suffering person who requires my help and judgment. In this way I am crowded and surrounded by so many who all want to have their business attended to, as well as to show their zeal to me by giving me more work to do. None of my fellow countrymen have a tenth part so much to do. I keep on working till five or six the next morning, when I resume the same routine, just keeping a few minutes for my meals. Even then, however, my courtiers and officials keep on asking me questions—and, in fact, there is no rest for the wicked!"

My wives (two of whom are the daughters respectively of Mir Hakim Khan and Mir Jahán Dar Shah, the latter the mother of Habibullah and Nasrullah) : the mother of Mahomed Omar Jan ;

* *The Amir Abdur Ráhmán*, pp. 217—220 Abridged.

† *Statesman's Year Book* for 1901 p. 362.

the mother of Aminullah Jan; the mother of Ghulam Ali; the mother of the late Hafizullah and Asadullah; the mother of Fatima Jan, my daughter—have all their separate allowances paid monthly, for their pocket-money, from 3,000 to 8,000 rupees Kabuli: their dresses are not to be paid for out of this money, neither are their houses, food, nor other requirements. Their dresses are many, and of various fashions, some being in the European, others in the Oriental, style.

My youngest sons and granddaughters have also, in addition to their food and clothing, &c., a monthly allowance for pocket-money.

My sons, who work hard all day long, generally spend the evenings in their harems with their wives and children. In the early days of my reign, I used to pay visits to my harem about twice a week, but as I grew more and more preoccupied with affairs of business and State, these visits were cut down to one or two a month; but now my time is so full, that I only pay two or three visits in the year to my wives and family. The rest of the year I occupy the same rooms in which I work, both day and night. My wives, however, come and pay regular visits to me ten or twelve times in the year for a few hours at a time. God has created me for His service, to care for the nation He has intrusted to my care, and not to spend my time in personal enjoyments and self-indulgence. My greatest happiness is always to continue working in His service.

My two sons, Habibulla Jan and Nasrullah, come to see me twice or at least once every day to take their instructions for arranging and doing their daily work. My youngest sons and grandsons visit me about twice a week for a few minutes, and as I am always busy, they sit down and play for a short time, or sometimes they wrestle with each other, and sometimes with me, and then they are sent back to their houses.

In my sitting-rooms and bed-rooms, as well as in those of my wives, sons, and daughters, all sorts of beautiful flowers, plants, pictures and pianos and other musical instruments are placed, together with choice pieces of china and other ornaments, Persian and Herat carpets, nightingales and other singing birds. Beautiful and valuable furniture and everything that I can think of, to add to the pleasure of those who associate with me, are to be found in my palaces. If any foreigners or Europeans are present at the time for meals, they are welcomed at our table, and dine with us as our guests, if they are Muslims; but if not, they dine in another room, or at a separate table.

"I do not go to sleep directly I lie down in bed, but the person who is specially appointed as my reader sits down beside my bed and reads to me from some book, as, for instance, histories of different countries and peoples; books on geography, biographies of great kings and reformers, and political works. I listen to this reading until I go to sleep, when a story-teller takes his place, repeating his narratives until I awake in the morning. This is very soothing, as the constant murmur of the story-teller's voice lulls my tired nerves and brain."

The following precautions show the insecure state of things in Afghanistan even under the late Amir:

"I am always ready as a soldier on the march to a battle, in such a manner that I could start without any delay in case of emergency. The pockets of my coats and trousers are always filled with loaded revolvers, and one or two loaves of bread for one day's food; this bread is changed every day. Several guns and swords are always lying by the side of my bed or the chair on which I am seated, within reach of my hand, and saddled horses are always kept ready in front of my office, not only for myself, but for all my courtiers and personal attendants, at the door of my durbar-room. I have also ordered that a considerable number of gold coins should be sewn into the saddles of my horses when required for a journey, and on both sides of the saddles are two revolvers."

Afzul Khan, Abdur Ráhmán's father, drank himself to death. Abdur Ráhmán says:

"I have strictly forbidden, under a penalty of severe punishment, the drinking of wine. I do not drink wine myself, nor do I allow any of my Muslim courtiers and attendants to drink wine, except in case of illness when prescribed by a doctor." Vol. II. p. 94.

PERSONAL APPEARANCE AND GOVERNMENT.

Lord Curzon, in his Kabul letters, thus describes the Amir:

"A large, but in no wise unwieldy figure, sitting upright upon silken quilts, outspread over a low *charpoy*, or bedstead, the limbs encased in close-fitting lambswool garments; a fur-lined pelisse hanging over the shoulders and a spotless white silk turban wound round the conical Afghan skull-cap of cloth of silver or of gold, and coming low down on to the forehead; a broad and massive cap of cloth of silver or of gold, and coming low down on to the forehead; a broad and massive countenance with regular features, but complexion visibly sallow from recent illness; brows that contract somewhat as the speaker is pondering or arguing; luminous black eyes that look out very straightly and fixedly, without the slightest movement or wavering; a black moustache close clipped

upon the upper lip, and a carefully trimmed black beard, neither so long nor so luxuriant as of yore, framing a mouth that responds to every expression, and which, when it opens (as not unfrequently happens) to loud laughter, widens at the corners and discloses the full line of teeth in both jaws; a voice resonant but not harsh, and an articulation of surprising emphasis and clearness; above all, a manner of unchallengeable dignity and command—this was the outward guise and bearing of the kingly host with whom I enjoyed so many hours of delightful conversation while at Kabul. I may add that for stating his own case in an argument or controversy the Amir would not easily find a match on the front benches in the House of Commons; whilst if he can be induced, as can without difficulty be done, to talk of his own experiences and to relate stories of his adventures in warfare or exile, the organised minuteness and deliberation with which each stage of the narrative in due order proceeds is only equalled by the triumphant crash of the climax, and only exceeded by the roar of laughter which the *dénouement* almost invariably provokes from the audience, and in which the author as heartily joins."

The Amir thus gives his impression of Lord Curzon when he visited Kabul some years ago:

"Several friendly conversations took place between us, for though he did not understand Persian, and I did not understand English, we were able to communicate through Mir Munshi. From these conversations he appeared to be a very genial, hardworking, well-informed, experienced and ambitious young man. He was witty and full of humour, and we often laughed at his amusing stories. Though Mr. Curzon's visit was a private and a friendly one, and not in any way in an official capacity, yet still we touched upon and discussed all the important affairs of my Government. The special topics of conversation were as to the North-West frontier of Afghanistan, and as to my successor to the throne. My sons, Habibullah Khan and Nasrullah Khan, also invited Mr. Curzon to their houses, and they all passed very pleasant evenings. I was so pleased with his visit that it still further added to my desire and anxiety that I, my sons and officials, should see other members of the English aristocracy and officials as often as possible."

LORD CURZON ON THE AMIR'S ADMINISTRATION.

In one of his Kabul Letters to the *Times* in 1894, Lord Curzon wrote as follows of the late Amir, whose guest he was at Kabul:—

"Never before have the Afghan tribes been reduced to such complete subjection; never have crimes and deeds of violence dwindled to so low a figure; never have the highways been so safe. From one end to the other of Afghanistan the Amir is unquestioned king, and every man quakes at his nod. Be it also remembered that this ascendancy extends over an Afghanistan greater, or at least more consolidated, than has been ruled by any Sovereign since Ahmed Shah and his son, and that it has been acquired without the lever of foreign wars or the stimulus of territorial aggression. From Ghazni Mahmud Shah won by the sword a mighty empire, but neither he nor his empire were Afghan. By arms also was founded the dominion of the House of Ghor, but it is doubtful whether the latter was of Afghan origin. Nadir Shah was a Turki adventurer who conquered Afghanistan, and then persuaded the Afghans to march with him to the loot of India by the exceptional privileges which he gave them in his army. Ahmed Shah, the founder of the Durani Empire, was a genuine Afghan; but his prestige lay in his foreign wars, and in his resuscitation of his country; and so little stability did his mighty empire possess that it began to crumble even in the lifetime of his son. Dost Mohammed was a powerful Chieftain, but he never reigned over a united Afghanistan, or, at best, did so for less than a fortnight—the period that elapsed between the capture of Herat and his death. Abdur Ráhmán Khan, however, has since the opening conflicts of his reign retained undisputed possession of Kandahar and Herat, of Afghan Turkestan and Badakshan, and even pushed his arms, in 1883, across the Upper Oxus into the Tajik States of Shighnan and Roshan—a movement of questionable policy, from which he has since receded. The Afghanistan thus delimited may be a circumscribed area compared with the possessions of previous conquerors, in whose name the *Kutbah* was read alike in the mosques of Srinagar and Nishapur; but it is a not unsubstantial slice of the world's surface, while for any ruler to invest so heterogeneous and parcelled a dominion with the outward semblance of unity and nationality is no mean achievement."

DEATH OF ABDUL RÁHMÁN AND UNDISPUTED SUCCESSION.

The death of an Amir of Afghanistan was usually followed a fratricidal war. Abdul Ráhmán, by his wise arrangements, averted this. He says:

"My grandfather, Dost Mahomed Khan, himself found that the principal cause which led to the ruin of Ahmad Shah's dynasty was that Timur, in his life time, divided his kingdom into

provinces, appointing his sons to be governors of the various provinces. Each son had his separate revenue as well as his own army, and after the death of their father, which happened in 1793, they fought amongst themselves, thereby greatly reducing the strength of the kingdom.

"I therefore keep my sons in my capital of Kabul, and they are all under the orders of my eldest son; I have arranged matters in this way.

"At the commencement, I gave my eldest son very little work, but gradually added to his duties, and also to his dignity and authority, as he advanced in years and experience, placing many matters connected with the administration of my kingdom under his care. So far have I proceeded in this policy, indeed, that I do not myself now hold the public audience (or darbar), which all the Kings of Afghanistan, including myself, have always attended in person; I leave this duty entirely to my eldest son. I have appointed my second son Nasrullah (Habibullah's own brother) head of the Accountant-General's and Revenue Offices, under his eldest brother's orders. He takes all instructions from and give in all his reports to him. My other sons, Aminullah, Mahomed Omar, Ghulam Ali, etc., will be appointed in their turn to various official posts, also under the orders of Habibullah, their eldest brother." Vol. II. pp. 4-6, abridged.

Death of Abdur Rahman.—For some time the health of the Amir had not been good. He suffered especially from gout. No one, however, thought that his end was so near. After a reign of twenty years, he died on the 3rd October, 1901.

Considering Abdur Rahman's training as an Afghan and the people he had to deal with, his administration, on the whole, deserves high praise. He was an indefatigable worker, he sought the good of Afghanistan, and had the satisfaction of seeing his labours, in many cases, crowned with success.



ACCESSION OF HABIBULLAH.

Through the wise arrangements of Abdur Rahman, which have been explained, instead of the usual civil war at the death of an Amir in Afghanistan, Habibullah (Beloved of God)

was peacefully acknowledged, his brother Nasrullah and the leading nobles taking the oath of allegiance. The portraits of the two brothers were taken several years ago: both are now older. Habibullah, born in 1872, is 29 years of age. Not long after his accession, Habibullah gave the following explanation of his future policy:

"Addressing a great gathering of the leading men, who had gone to Kabul for the Fateha ceremonies, the Amir announced that he would guard jealously his country from foreign aggression, and would permit no violation of its boundaries. He would adopt no foreign customs; even the use of European medicines would not be encouraged. Railways and the telegraph were not suited to the country, and would not be allowed to enter it; nor would English education or English trade be permitted."*

Habibullah, however, has done much to remedy some of the abuses which existed under the system of Government favoured by his father. A telegram from Lahore, January 2, 1902, says:

"The extensive system of espionage, which formed such a large factor in the Government of the late Amir, necessarily led to many cases of unjust imprisonment. Habibullah Khan is having a thorough enquiry made into all suspicious cases, and when it has been found that justice has been exceeded, or abused, the prisoner is to be relieved. If the enquiry proves that the conviction was made on false evidence, wherever possible, a fine is exacted from informant for every day of the period of imprisonment, and the amount thus realised is handed over as compensation to the person unjustly accused. During the present searching investigations, many cases have been brought to light where men have been thrown into prison and never brought to trial. The majority of these have been released, and the remainder tried and sentenced according to their deserts.

"A number of natives of India, who had been imprisoned in this way, were released and given a present of Rs. 40 each and clothing, and granted permission to either return to India or to settle permanently in Afghanistan."

PROVINCES AND CHIEF TOWNS OF AFGHANISTAN.

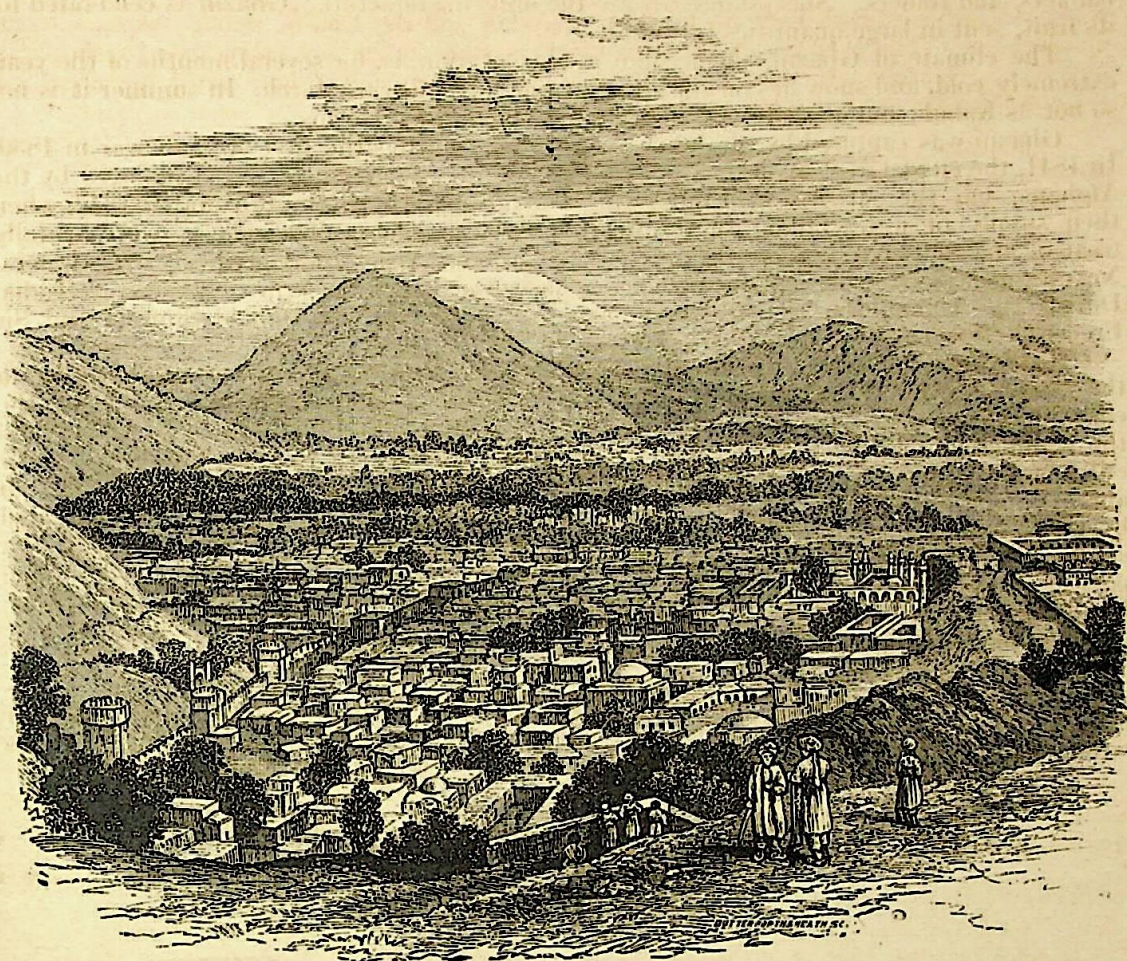
PROVINCES.

The chief political divisions of Afghanistan Proper in recent times are KABUL, JALALABAD, GHAZNI, KANDAHAR, and HERAT. To these may be added the HAZARAS and AFGHAN TURKISTAN.

TOWNS.

Kabul.—KABUL, the capital, is 175 miles north-west of Peshawar. It stands on a plain on the banks of the Kabul River. It is about 3 miles in circumference, and has a population of about 140,000. It was formerly encircled by walls, which have mostly disappeared. There were 7 gates, of which only two are now standing, built of deeply-coloured burnt bricks. The houses are generally built of mud or unburnt bricks. There are no public buildings of any importance in the city. Outside lie the fine tombs of the Emperor Baber and of Timur Shah. The residence of former Amirs was the Bala Hissar or citadel, but the present Amir has his residence in the city. There are several bazaars, which are densely crowded in summer from the influx of merchants from all parts of the country. Châr Châta, or four covered arcades, form the most magnificent of the Kabul bazaars, of which the inhabitants are justly proud. The arcades, of equal length and dimensions, are separated from each other by square open areas, originally provided with wells and fountains. Kabul is conveniently situated for commerce, as it is near the principal pass into India, and there has always been a commercial communication between India and Turkistan. Kabul was first made the capital of Afghanistan by Timur Shah.

* Telegram quoted in *Madras Mail*, December 31st, 1901.



KABUL.

Jalalabad, about midway between Kabul and Peshawar, stands on the Kabul river. Between it and Peshawar intervene the Khaibar and adjacent passes; between it and Kabul, the passes of Jagdalak, Khoord Kabul, &c. Jalalabad was founded by Akbar on his way back from Kabul to India. The fort was built in 1638 in the time of Shah Jahān. The modern history of the town dates from 1834. It is advantageously situated for trade, being on the high road to Kabul from Peshawar.

Jalalabad has twice been occupied by British troops. From November 1841 to April 1842, it was gallantly defended by Sir Robert Sale. The second occasion on which it was occupied by British troops was during the Afghan war of 1879-80. In 1840 the permanent population was estimated at only 2,000. It has since greatly increased.

Ghazni lies 85 miles south-west of Kabul, on a river of the same name. Old Ghazni was famous as the capital of Mahmud (997-1030), the forerunner of a long series of invaders of India, who streamed eastward over the passes from Afghanistan. It was destroyed in the middle of the 12th century by the Prince of Ghor, who, however, spared the tomb of the renowned Mahmud. The ruins of the old city stand three miles to the north-east of the modern city.

In 1880 it was reported that a ruined citadel, broken and useless parapets, cracked and tumble-down towers, crumbling curtain walls, and a silted-up ditch, are all that remain of the once famous stronghold of Ghazni.

The town is surrounded by a high wall, and flanked at irregular distances by towers. The city, itself is composed of dirty irregular streets of houses built of mud, several storeys high. The inhabitants are chiefly Afghans, but there are about 150 Hindu shopkeepers,

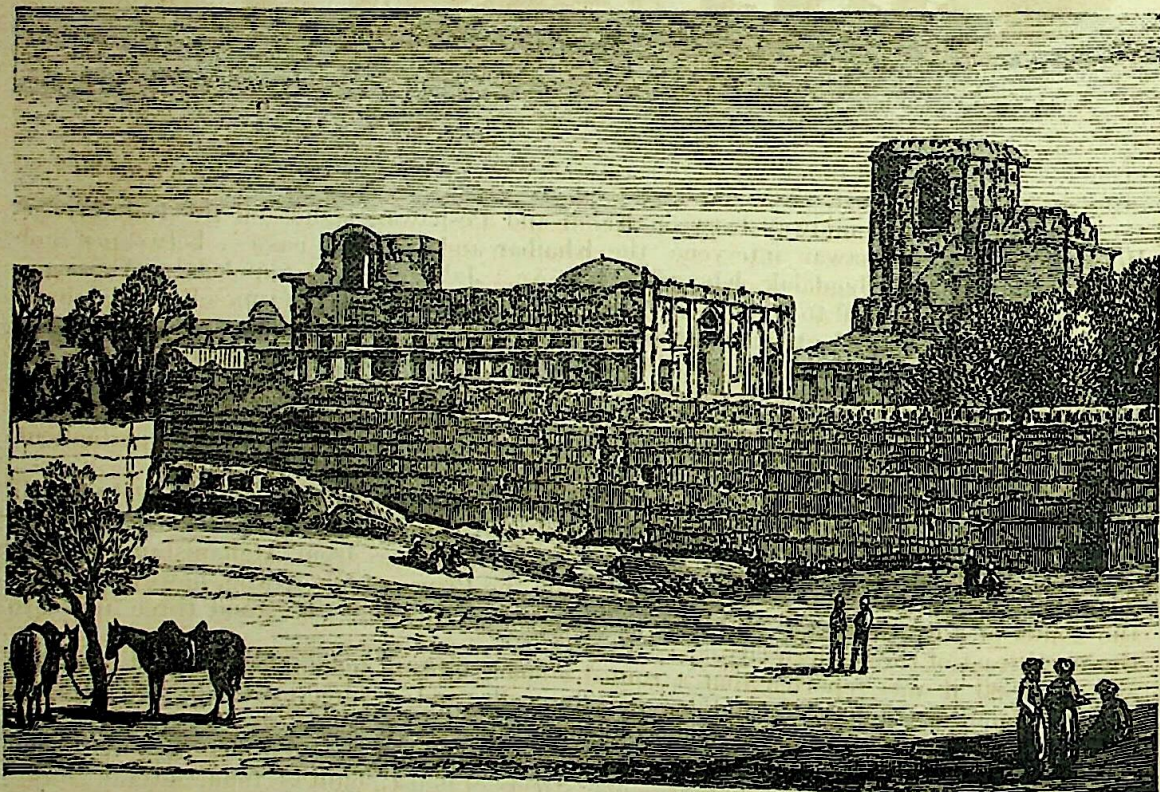
bankers, and traders. Sheepskin coats are the only manufacture. Ghazni is celebrated for its fruit, sent in large quantities to Kabul.

The climate of Ghazni, on account of its elevation, is, for several months of the year, extremely cold, and snow lies on the ground from November to March. In summer it is not so hot as Kabul; but at that season there are constant dust storms.

Ghazni was captured by Sir John Keane's force during the first Afghan war in 1839. In 1841, the citadel was garrisoned by a Bengal Infantry Regiment. It was besieged by the Afghans, but the garrison held out from November 1841 till the 6th March 1842, when their supply of water failing, they were forced to surrender. The officers were brutally treated, and the sepoys either sold into slavery or murdered. In September 1842 General Nott recaptured Ghazni, and the citadel was destroyed before his army withdrew to India. During the Afghan war of 1879-80, Ghazni was visited by Sir Donald Stewart and Sir Frederick Roberts.

Kandahar is 233 miles south-west from Ghazni, and 318 south-west of Kabul. From the remotest times Kandahar must have been a town of much importance, it being the central point at which the roads from Herat, Seistan, Ghor, India and Kabul unite, and the commercial mart of these localities. Kandahar is supposed to have been one of the 7 cities built in the interior of Asia by Alexander the Great, on the ground that Kandahar is an abbreviation of the name Iskandar, Sikandar or Alexander. It was successively conquered by several princes. Tamurlane took possession of it in 1389, in 1512 Babar took it from a chief, called Shah Beg. In 1737 it was stormed by Nadir Shah. In 1839 it was taken possession of by Sir John Keane and Shah Suja was crowned in the mosque of Ahmed Shah. In 1879 Kandahar was again occupied by the British, but it was afterwards evacuated.

The modern city of Kandahar is situated on a plain on the left bank of the Argandáb. Old Kandahar was built at the base of a rock four miles west of the modern city. This rock, from its singular form and precipitous sides, was considered inaccessible. Nadir Shah, after the conquest of old Kandahar, built a new city, named Nadirabad, which in its turn was destroyed by Ahmad Shah Abdullah, who, in 1747, founded the present city.



KANDAHAR.

Kandahar is capable of holding from 50,000 to 80,000 inhabitants. Its shape is an irregular oblong, with a circumference of about $3\frac{1}{2}$ miles. It is surrounded by a ditch, and a mud wall. There are six gates, defended by six double bastions, and the angles are protected by four large circular towers. The houses generally are built of sun-dried bricks, and are flat-roofed; some have upper storeys. The houses of chiefs are enclosed by high walls, and contain three or four courts, with gardens and fountains.

The tomb of Ahmad Shah Duráni is an octagonal structure, overlaid outside with coloured porcelain bricks, and surmounted by a gilded dome, surrounded by small minarets. It overlaps all the surrounding buildings, and its dome attracts the attention of the traveller approaching the city. The pavement within is covered with a carpet, and a shawl is thrown over the sarcophagus of the monarch. The sepulchre, itself, is composed of a fine stone, found in the mountains near Kandahar, inlaid with wreaths of flowers of coloured marble. Twelve lesser tombs of the children of the Abdali, are ranged around.

The trade between Kandahar and Herat and Meshad is carried on principally by Persians. The chief manufactures of Kandahar are silks, felts for coats, and rosaries of a soft stone found near the city. The vine is extensively cultivated. Dried fruit forms the great staple of the place.

Herat, the chief town in Western Afghanistan, is situated on the Hari Rud river, in a beautiful and fertile plain, 2,650 feet above the sea. Its distance from Kandahar is 369 miles. The city, almost square, is protected by walls 20 to 30 feet high, built on earthen ramparts, varying from 40 to 60 feet in height; and is surrounded by a wet ditch. There are five gates. The principal street is covered throughout its entire length by a vaulted roof; and many of the smaller streets which branch off from the main ones are built over in the same way, forming low dark tunnels. The houses, which are generally two storeys high, are for the most part substantially built of bricks and mud, and are so constructed that each forms in itself a little citadel, capable of resisting men armed with muskets. The town is abundantly supplied with water; yet Herat is said to possess strong claims to be considered the dirtiest city in the world. There are no drains, and the inhabitants have no notions of sanitation or cleanliness.

The principal building is the great mosque, built at the end of the 15th century. It was, when perfect, 465 feet long, by 275 feet wide, and had 408 cupolas, 444 pillars, and 6 entrances. It was splendidly adorned with gilding, and with carved and mosaic work of the most elaborate description. To the west of the mosque is the palace of Chárbágh, a mean building, originally the winter residence of the chief of Herat.

The population is fluctuating and uncertain. The original inhabitants appear to have been Persians. Probably no city in Central Asia has sustained so many sieges, and been so often destroyed and depopulated. From the middle of the 12th century, when it fell into the hands of the Turkomans, "who committed the most frightful ravages, and left not one stone upon another," till 1863, when it was finally taken by the Amir of Afghanistan, in whose hands it has since remained, Herat has been the scene of continual strife. The Turkomans, the Uzbeks and the Persians have repeatedly besieged and taken the city, only to be in turn driven out of it. Its geographical position and strategical importance have given rise to the name "Key of India."

Balkh, in the north, is the chief city in Afghan Turkistan. This famous and ancient city is now for the most part a mass of ruins, which occupy a space of about 20 miles in circuit. The ruins consist mostly of fallen mosques and decayed buildings of sun-dried bricks. The antiquity and greatness of the place are recognised by the native population, who speak of it as the *Mother of Cities*. At an early date it was the rival of Babylon and Nineveh. For a long time the city and country were the central seat of the Zoroastrian religion, the founder of which is said to have died within its walls. In the 7th century there were about a hundred Buddhist monasteries. In 1290 Ghenghis Khan sacked Balkh, butchered its inhabitants, and levelled all the buildings capable of defence, treatment to which it was again subjected in the 14th century by Timur. Balkh formed the Government of Aurangzib in his youth. In 1730 it was conquered by Nadir Shah. Under the Duráni dynasty it fell into the hands of the Afghans. After being for some time subject to the Khan of Bokhara, since 1850 it has remained under Afghan rule.

The population of the new town consists of about 10,000 Afghans, 5,000 Tartars, about 1,000 families of Jews, and a few Hindus. The population of the old town does not exceed 2,000.

BALUCHISTAN.

Baluchistan is divided into two great portions—INDEPENDENT and BRITISH BALUCHISTAN, which will be noticed in turn.

INDEPENDENT BALUCHISTAN.

Boundaries.—BALUCHISTAN is bounded on the north by Afghanistan, on the east by British India, on the south by the Arabian Sea, and on the west by Persia. Its extreme length from east to west is about 550 miles, and its breadth about 370 miles. The area is about 130,000 square miles—rather less than that of the Madras Presidency.

Physical Features.—The most remarkable features of this extensive country are its rugged and elevated surface, its barrenness, and its deficiency of water. The mass of mountains which forms the eastern boundary is composed of several ranges of limestone rocks, in close proximity to each other. This range, a continuation of the Sulaiman, originates in Afghanistan, and terminates at Cape Monze, west of Karachi. The highest mountain attains an altitude of 12,000 feet above the sea. There are several other mountain ranges. The western part consists of a desert of fine red sand, so light that it is formed by the wind into waves like those of the sea. The north-eastern districts contain some elevated table-lands, the ascent of which from India is through a long narrow rocky defile, called the *Bolan Pass*.

The total length of the Bolan Pass is about 60 miles; elevation of the top, about 5800 feet. The Bolan river, a hill torrent, flows through the whole length of the pass. Like all mountain streams, it is subject to sudden floods. In 1841, a British detachment was lost with its baggage in such a flood. At two points the pass is very narrow, and might be held by a very small force against immensely superior numbers. At one point the cliffs rise on either side to a height of from 400 to 800 feet, and when the river is in flood, the stream completely fills the narrow gorge. At another point the passage is so narrow that only three or four men can ride abreast.

At great expense a railway has been laid from Sind up the Pass to Quetta, and beyond it to Chaman. This is a loop line part of the way, so that, if one is blocked, the other is available.

Tribes formerly lived by plundering travellers going up the pass. Their depredations have been stopped, and the railway has done much to promote the peace of the country.

There are several rivers subject to dangerous floods from sudden storms in the neighbouring mountains during the rainy season. The water courses generally follow the directions of the hills from north to south. In some instances during heavy rains, these waters reach the Arabian Sea; but, as a general rule, they are absorbed long before they reach the coast, partly by cultivation, but principally by the arid nature of the soil and the excessive dryness of the atmosphere. The western desert is quite impassable in summer, owing to the sand storms, when the wind is so scorching as to destroy animal life.

Climate.—The climate is extremely various in the different provinces, and runs to extremes. The cold during winter is exceedingly severe, the snow lying on the ground for two months at a time even in the fertile valleys, while the heat in summer is overpouring on the lower grounds. In February and March a good deal of rain falls, after which the dry season commences and lasts till September.

Productions.—The soil, in general, is exceedingly stony. In the province of Kachh-Gandava, it is so productive that if it were all properly cultivated, the crops would be more than sufficient for the whole of Baluchistan. Water, however, is very scarce, except at certain seasons of the year when the floods descend from the hills. Gold, silver, copper, lead, iron, saltpetre, &c., are found in various parts of the country. The gardens and orchards in the vicinity of towns produce many sorts of fruits, which are sold at a moderate rate. All kinds of grain grown in India are cultivated in Baluchistan, and there is abundance of vegetables. Great attention is paid to the date fruit, especially in Mekran, in the south-west.



BOLAN PASS, NARROW PART, BALUCHI ROBBERS SEEKING TO PLUNDER TRAVELLERS.

Baluchistan is an immense grazing country, chiefly sheep and camels. The domestic animals are the same as in India, with the exception of geese, turkeys, and ducks. The chief wild animals are tigers, leopards, hyenas and wolves. On the coast fish are caught in great quantities.

The manufactures of Baluchistan are unimportant, being confined to a few matchlocks and other arms at Khelât. The nomads make for themselves rough blankets and rugs.

The chief exports are wool, hides, dried fruit, tobacco, and dates.

PEOPLE.

The total population of Baluchistan, British and Independent, is estimated at 500,000. The two great races are the Baluchis and Brahuïs, each subdivided into an infinite number of tribes, and clearly distinguished from each other by their language and appearance.

There are several dialects of the Baluchistan language, which, it is said, partakes considerably of the idiom of the modern Persian, although greatly disguised under a singularly corrupt pronunciation. It possesses no literature beyond ballads, orally handed down. There is no peculiar character. All correspondence is carried on in Persian. Brahuï is very different. It appears to be derived from the same source as the Panjabi and Sindhi, but contains certain Dravidian elements. The numerals "two" and "three" are Dravidian, and a few other words.

At the Census of 1891, Baluchi was spoken by 219,475 in British territory and Brahuï by 28,990.

The Baluchis and Brahuïs differ in personal appearance. The Baluchis, in general, have tall figures, long faces, and raised features; the Brahuïs, on the contrary, have short, thick bodies, with round faces, and flat features, with hair and beards frequently brown. The nomad Baluchis are the most widely spread; the Brahuïs of the eastern plateau are the dominant race. When the Khán assembles his tribes for warlike purposes, the Brahuï portions demand as a right wheaten flour for their rations, while the Baluchi can only claim *joar*, a coarser grain. From amongst the Brahuïs, the rulers are always selected.

Dress.—The common dress of the Brahuïs is a coarse white or blue calico shirt, buttoned round the neck, and reaching below the knee; their trousers are made of the same cloth, or of a kind of striped stuff, and puckered round the ankles. On their heads they wear a small silk or cotton-quilted cap, fitted to the shape of the skull, and a girdle of the same colour round their waists.

The Baluchis wear a similar dress, but a turban on the head, and wide trousers unconfined at the ankle. In winter, the chiefs and their relatives appear in a coat of chintz, lined and stuffed with cotton; and the poorer classes, when out of doors, wrap themselves up in a surtout made of cloth, manufactured from a mixture of goats' hair and sheep's wool. The women's dress is very similar to that of the men; their trousers are preposterously wide, and made of silk, or a mixture of silk and cotton.

Food.—Their principal articles of food are milk in all its forms, the flesh of domestic animals, not excepting that of the camel and game, including wild asses, the flesh of which is considered a delicacy. Their appetites are voracious; they consume incredible quantities of flesh when it can be obtained, and prefer it in a half-cooked state. They also use grain in the form of bread, and prepared in various other ways; but they enjoy most such articles of food or condiment as possess a strong and stimulating flavour, as capsicum, onions, and garlic. The tenets of their religion, and still more, perhaps, their poverty, preserve them from the abuse of fermented liquors.

The towns are few in number, and mud built. Tents of dark camel's hair are the usual habitation of the tribesmen.

Habits.—In their habits they are pastoral, and much addicted to robbery, in the course of which they do not hesitate to commit every kind of outrage and cruelty. Their predatory expeditions are thus described:

Mounted on camels, frugally furnished with dates, bread, and cheese, and a little water in a leather bag, the robbers ride on, with as few stoppages as possible, till they come within a few miles of the spot upon which the attack is determined. Here they rest their camels. At night they remount, accomplish the small remainder of their journey, and make their merciless attack. The spoil being attained, they prefer to return home by a

fresh route; always returning expeditiously. The lot of the slaves whom they have taken is at first very miserable. They are blindfolded as soon as caught, and tied on the camel that conveys them to the country of their future masters. The women's heads and men's beards are then shaved, and the hair extirpated with lime. This is to disgrace them in the eyes of their countrymen, should they succeed in returning to them. When once made safe, they are better treated.

Notwithstanding their predatory habits, they are considered a hospitable people. After the fashion of other barbarous tribes in that part of the world, they will protect and kindly entertain a stranger while their guest, but feel no scruple in robbing and murdering him as soon as he has left their precincts. They are indolent, and unless excited by amusement or war, or compelled some urgent motive, spend their time in idleness, rude dissipation, and the enjoyment of such coarse luxuries as they can procure—in lounging, gambling, smoking tobacco or hemp, and chewing opium.

Captain Burton gives the following description of Baluchis in Sind:

The Baluchi is far superior to the common Sindi in appearance and morals. He is of fairer complexion, more robust frame, and hardier constitution. He has his own ideas of honour, despises cowardice as much as any belted knight in the dark ages, and has no small portion of national pride and aristocratic feeling. At the same time he is violent, treacherous, and revengeful, addicted to every description of debauchery, dirty in person, rough and rude in manners. His amusements are chiefly drinking and field sports; he considers hawking or breaking a horse a far nobler occupation than reading and writing; and would rather be able to cut a fat sheep in two with his sword than master all the sciences of Baghdad and Bokhara. In consequence of this there is scarcely a single learned Baluchi in Sind. Even the princes contented themselves with an imperfect knowledge of Persian, with writing books of poems, composed for them, and sending westward for books never to be perused. One of the chiefs of the Talpur family told me, in the true spirit of the middle ages, that he himself could not write, but that he never went about the country without a munshi who could.

Both Baluchis and Brahuis are Muhammadans.

Polygamy is not common except among the rich, who increase their wives and concubines according to their means. Wives are obtained by purchase, payment being made in cattle or other articles of pastoral wealth. The ceremony of marriage is performed by the *mullah* or priest. As among the Afghans, a man is expected to marry the widow of a deceased brother. When a death takes place, the body is watched for three successive nights by assembled friends and neighbours, who spend their time in feasting, so that the ceremony seems intended to furnish enjoyment to the living rather than to render honour to the dead.

An English traveller thus contrasts the Afghan and Baluchi:

"In fighting the Baluchi dismounts and pickets his mare, and then dashes into the fray sword in hand. The Pathan fires his matchlock or rifle at long ranges, if possible from behind a rock or tree, and seldom closes with the enemy for a hand to hand fight. An Afghan, with a blood feud, is not above murdering his enemy as he sleeps. The Baluchi prefers to kill his man from the front; the Pathan from behind."

The British army has now some Baluchi regiments which have done good service. This will also tend to their civilization.

History.—Of the early history of Baluchistan little is known. The first account is from the Greek historian Arrian, who narrates the march of Alexander across the country. He describes its general aridity; the necessity of obtaining water by digging in the beds of rivers; mentions the food of the inhabitants as dates and fish. He notices the impossibility of subsisting a large army, and the consequent destruction of the greater part of the men and beasts which accompanied the expedition of Alexander.

When the Baluchis entered the country is obscure, but it was probably subsequent to that of the Brahuis.

The power of the Khans of Khelât was founded towards the end of the 17th century by a hill chief, named Kunbar. Called in to protect the Hindu Raja of Khelât against marauders from the east, Kunbar first expelled their invaders, and then overthrew the Hindu dynasty. His successors gradually made themselves supreme from Khelât to the Arabian Sea, and also in 1740 Abdulla Khan, the fourth Brihui Khan of Khelât, was

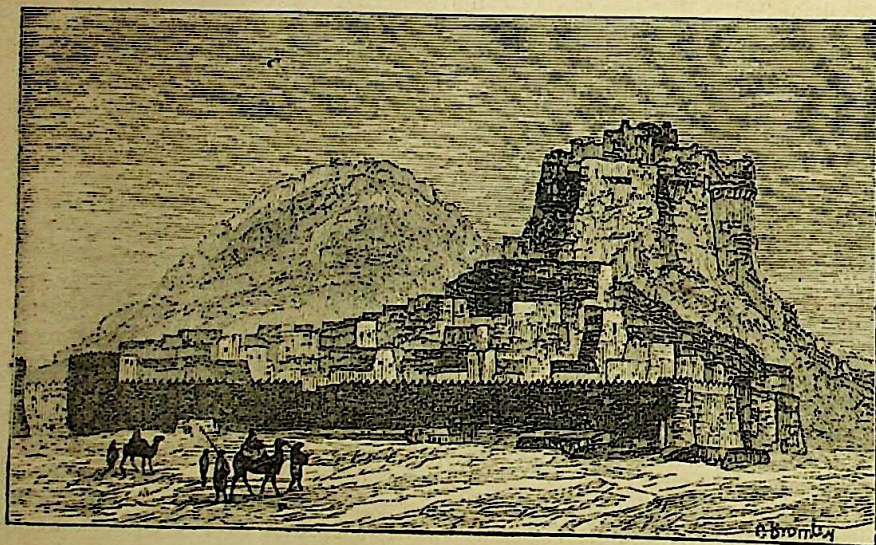
acknowledged as chief of Baluchistan by Nadir Shah. The districts of Quetta and Mustang were granted to Abdulla's son, Nasir Khan I., by Ahmed Shah, the Duráni king of Afghanistan. Nasir Khan's grandson, Mohrab Khan, was killed in the storming of Khelát by a British force in 1839. His son, Nasir Khan II., was acknowledged by the British Government in 1841; and in 1854 a treaty was executed with him under the terms of which he received a yearly subsidy of Rs. 50,000. Nasir Khan was succeeded by his brother Khudádád Khan, with whom a fresh treaty was concluded in December, 1876, by which the subsidy was raised to a lakh a year. Khudádád also made over the district of Quetta to be administered by British officers, at first receiving the surplus revenue, but since 1882 an annual quit-rent of Rs. 25,000, recently increased so as to include Jashki. He also received Rs. 30,000 per annum as compensation for his right to levy transit dues on merchandise in the Bolan Pass. In 1893, Khudádád Khan was found guilty of murdering his minister and other subjects, and was permitted to abdicate. His son, Mir Muhammad Khan, has succeeded to all his rights and privileges.

The Khan of Khelát is at the head of a confederacy of chiefs, but his power cannot be precisely defined. In all important matters he is amenable to the advice of the Agent of the Governor-General in Baluchistan, who also arbitrates in disputes between the Khan and minor chiefs.

Army.—There is no standing army, with the exception of about 1,200 men kept up by the Khan. His Highness could probably assemble at an emergency 10,000 irregular tribal levies, indifferently armed. The numerous forts scattered about Independent Baluchistan could offer no resistance against artillery.

Revenue.—The Khan of Khelát's revenue consists of his subsidy from the Indian Government of a lakh of rupees a year, his quit-rent of Rs. 25,000 for the Quetta district, and a share in the agricultural produce taken from the inferior cultivators in Independent Baluchistan.* The last source of revenue varies considerably. In a good year it might be worth 5 lakhs of rupees.*

Khelát, the capital of the Khan, is situated in the north-east. As it is nearly 7,000 feet above sea level, it has a temperate climate. It stands in a valley, a great part of which is laid out in gardens and other enclosures. The town is built in an oblong form, and on three sides is defended by a mud wall 18 or 20 feet high, flanked at intervals of 250



KHELAT.

yards, by bastions, which, as well as the wall itself, are pierced with numerous holes for matchlock men. The defence of the fourth side has been formed by cutting a way perpendicularly the western face of the hill on which it is partly built. On the summit of this eminence stands the palace, commanding a distinct view of the town and the adjacent country. The quarter of the hill on which the Khan's residence is erected has been enclosed by a mud wall, with bastions; the entrance to it is on the south-western side; and here, as well as at three city gates, there is constantly a guard of matchlock men. The palace is an imposing and antique structure, and probably the oldest building in

* *The Statesman's Year Book* for 1901, pp. 167, 168.

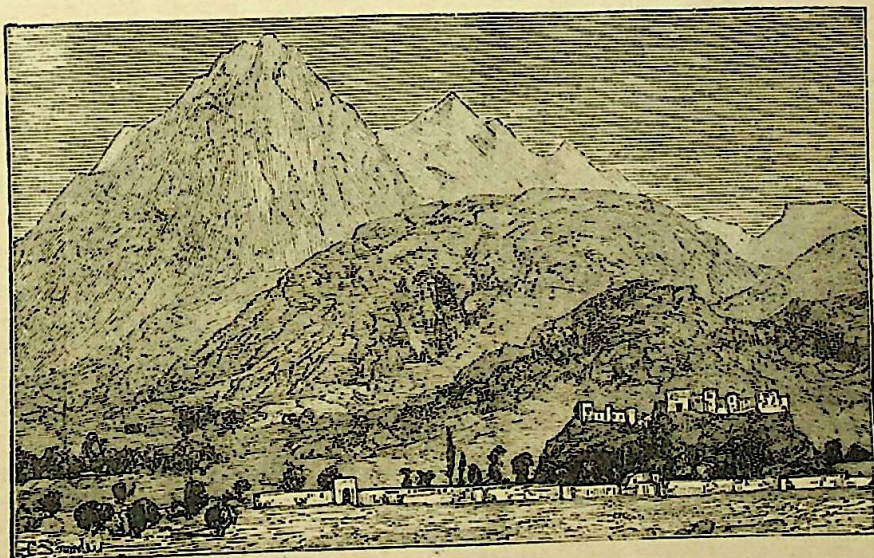
Baluchistan, owing to its foundation by the Hindu Kings who preceded the present Muhamadan dynasty. Within the walls there are upwards of 2,500 houses, and the number of those in the suburbs probably exceeds one-half of that amount. Khelát is built in terraces. The houses are mostly of half-burnt brick or wooden frames, plastered over with mud or mortar. The streets are narrow, winding, and dirty. Most of them have a raised pathway on each side for foot passengers, and also an open drain in the centre which is a nuisance, from the quantity of filth thrown into it, and the stagnant rain water that lodges there. The upper storeys of the houses frequently project across the street, and thereby render the part beneath them gloomy and damp. The bazaar of Khelát is extensive and well furnished with every kind of goods. The town is supplied with excellent water from a spring in the face of a hill on the opposite side of the plain. The water is remarkable for being colder during the day than at night. The manufactures of Khelát are unimportant. The population is estimated at 14,000.

Gwadur is a telegraph station, on the south-west coast, near the Persian boundary.

BRITISH BALUCHISTAN.

One great duty of the Indian Government is to protect the country from Russian invasion. To do so effectually, it must have command of the Passes, by which it might be entered. In the north-east of Baluchistan there are two important Passes. The *Gumal Pass* in the north, over the Sulaiman range, is one of the principal routes to Afghanistan. Year by year at the commencement of the cold season, long trains of laden camels, escorted by wild tribesmen, emerge from the pass on to the plains of India, returning at its close with cotton cloth, indigo, copper, and other western products. Year by year the adventurous traders had to fight their way through independent hills, subject to the attacks of hostile tribes; but as yet no efforts, either from the side of Kabul or of British territory, had made any serious impression upon the clans of ruffians which occupy the hill country between Afghanistan and the Punjab frontier. Attempts were made years ago to induce the tribes to agree to a truce for certain seasons of the year or to exempt trade routes from attack, but in vain.

Sir Robert Sandeman, a British frontier officer, was able to get the chiefs of the Zhob valley, which commands the pass, to come to a friendly agreement, and to place themselves under British protection. The pass is now safely traversed.



QUETTA.

Through an agreement with the Khan of Khelát, the district of Quetta is leased, an annual rent being paid. Pishin, Sibi, and some other districts are directly under British rule.

The *Bolan Pass*, in the south, is the chief entrance to Baluchistan. At great expense, the British Government has constructed a railway from Sind up the

Bolan Pass to Quetta. It was afterwards continued to Chaman, although it required a tunnel of $2\frac{1}{2}$ miles in length to pierce a range of hills.

The construction of the railway has done much to civilise the wild tribes of the Pass.

Quetta, the chief town of the Quetta District, has developed largely under British rule, and now contains a larger population than Khelât. It is the headquarters of a strong brigade, Adjacent to the military cantonment is a flourishing civil bazaar and native town which are administered on municipal principles. The head-quarters of the Agent to the Governor-General, the chief civil authority in Baluchistan, are at Quetta.

The late Sir Robert Sandeman did very much to promote peace among the chiefs of Baluchistan. When he died in 1892 at Lus Beyla, it was proposed to take his body to England, but at the earnest solicitation of the chief, he was buried there. A tomb was sent out from England, but the chief of Lus Beyla erected a dome over it with this inscription :

THE DOME OVER THIS TOMB
WAS ERECTED BY
H. H. SIR JAM ALI KHAN, K.C.I.E.,
JAM OF LUS BEYLA,
IN MEMORY OF
HIS KIND AND BELOVED FRIEND,
COLONEL SIR ROBERT SANDEMAN, K.C.S.I.,
AGENT TO THE GOVERNOR-GENERAL AND CHIEF COMMISSIONER
FOR BALUCHISTAN.

The population of British Baluchistan is estimated at 180,000.

The administration of the late Amir of Afghanistan shows how much may be done for a country by a zealous, strong-minded, intelligent ruler. We have not such spheres of usefulness, but we may show the same spirit in our little circle, and at last be greeted by the welcome from the Great Judge of all the earth, 'Well done good and faithful servant.'

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